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Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

QUADRICENTENARY CELEBRATION OF LUTHER AT WORMS, APRIL 17-18, 1521

"HERE I STAND! I CANNOT DO OTHERWISE! GOD HELP ME! AMEN!

The

Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

427 Drexel Building

Philadelphia - - Pennsylvania

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For Emblems, see page 36.

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Of the Church - By the Church - For the Church

Luther League Review

Death of Mrs. C. T. A. Anderson

SUNSET came into the life of Mrs. Anderson, wife of Mr. C. T. A. Anderson, President of the Luther League of America, at her home on Sunnyside avenue, Chicago, early Sunday morning, March 6. Mrs. Clara Kaehler Anderson was born in Saugerties, New York, February 19, 1874,

MRS. C. T. A. ANDERSON

and she died in Chicago, March 6, 1921. She was the daughter of Rev. Frank C. C. Kaehler and Louise Von Schilling. She was baptized, confirmed and married in Holy Trinity Church, Chicago, by the Rev. Chas. C. Koerner. She was confirmed in 1888, and was married June 30, 1897, to Mr. C. T. A. Anderson, who has been identified with the Luther League of America from its inception, and who has been President of the Luther League since the Convention in Toledo in 1916.

Now free from pain beneath pain's attacks, she has passed to that realm where there is no sorrow, no tears and no pain. For nine months she had been a great sufferer, and has now entered on rest. She is survived by her husband, Mr. C. T. A. Anderson, three daughters, three sisters and two brothers.

Mrs. Anderson was graduated from the high school in Vandalia in 1890, and at the age of sixteen she received a certificate to teach in the Public Schools. For nine years she taught in the schools of Chicago. With a bright, clear mind, and a sunny disposition, she endeared herself to her scholars, and it also made her a general favorite among all her associates. She was identified with the Lutheran Women's League of Chicago, and was a member of the Committee in connection with the organization of the Maywood Receiving Home for Dependent Children.

All that loving care upon the part of her devoted husband and affectionate sisters could do was done to alleviate her suffering. When the end came it was with the acknowledgment on her part of the felt presence of her Saviour with her, as she entered the Valley of the Shadow of Death.

The funeral services were held in the Church with which she had been identified for so many years, which was crowded to overflowing and the doors had to be closed with large numbers of friends who came to pay their respects turned away because of regulations forbidding overcrowding of auditoriums.

The funeral services were conducted by her Pastor, Rev. J. Allen Leas, assisted by Rev. Luther M. Kuhns of Omaha. Dr. Leas conducted the liturgical services and gave the obituary, and Rev. Luther M. Kuhns, representing the Luther League of America, gave a brief address. A quartet sang the favorite hymns of Mrs. Anderson.

The interment was in the beautiful Graceland Cemetery of Chicago.

Luther at the Diet of Worms

Keynote Celebration Statement

ON April 18 it will be exactly four hundred years since the Middle Ages and the Modern World stood face to face before the Diet of Worms. Three and a half years had passed since Martin Luther had nailed up his ninety-five propositions calling into question some of the Church's practices during the Middle Ages. All efforts to quiet the monk had only made him more determined in his position and more vigorous in his statements.

That a man is saved alone by divine grace through faith in Christ and not by man-made ordinances and priestly ceremonies was a matter of profound experience with Luther, and he could not be silenced by mere logic or by promises of bribes or threats of violence. The Pope threatened him with excommunication. Luther publicly burned the document of the threat that had called down on his head the "holy curse" of the Church. Then he was summoned before the national assembly of the Empire itself to answer for his utterances.

The tribunal before which Luther appeared was the most imposing assemblage of Church and State potentates that could have been gathered in the world at that time. A century earlier John Huss appeared before such a body under very similar charges and was burned at the stake. Luther knew that, but he went fearlessly forward to the test. He knew that his writings simply gave expression to the deepest yearnings of multitudes of pious souls among his countrymen. The issue he left to God.

Summoned before the imperial court and called on before that glittering array of princes and ecclesiastics to recant what he had said and written, the dauntless monk denounced as tyranny the papal system that had enslaved the Christian conscience; and then, in the spirit of a new age made a dramatic defense of his position, taking a firm stand upon the sole authority of the Word of God and closing with the memorable utterance: "My conscience is bound to the Bible. Unless I am convinced by clear evidence of the Holy Scripture, I will not and cannot recant. God help me. Amen!"

Luther had arrived at a new principle of religious authority. This is called the formal principle of the Reformation. The material principle, justification by faith alone, Luther had experienced in his soul years before and had expressed many times by tongue and pen. Now at Worms he is seen to have taken the next step. He definitely rejects all other authority in matters of religion than the Bible, the Word of God. And from that day to this Protestants acknowledge the Word of God to be the *only* infallible rule of faith and practice. With the dramatic scene at Worms therefore Luther burns the bridges behind him. A Reformation from Rome is assured. The movement has reached the constructive stage.

But the incident contributed another principle that is vital to the modern world; the principle of separate functions for Church and State; the only principle that guarantees freedom of conscience, the right of private judgment and religious toleration. By his bold stand at Worms Luther called down on his head the ban of the Empire. But for once the ban of the Empire and excommunication of the Pope went without effect. Luther had successfully shattered the unmodern idea that the secular power is the bailiff of the Church and that the Government has the right to decide questions of faith. When he expressed the conviction that thoughts are not dutiable, he took a long step forward in the direction of the modern view of State functions and the modern idea of religious freedom.

It was an imposing assemblage which Luther addressed at Worms. Imagination readily appreciates, however, that in reality his appeal was addressed in the name of God to an audience of the ages to follow. Times not yet born were listening. The spirit of modern liberty was conceived in the first quarter of the sixteenth century in the rugged soul of a medieval monk. It was born in the last quarter of the eighteenth century on the Atlantic seaboard of the North American continent. And now in this first quarter of the twentieth century by the grace of God it is coming to full maturity all over the world. Our generation therefore should gratefully commemorate the contest between the two eras that was staged at Worms on April 18, 1521.

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SPEAKING OF HOUSING CONGESTION

"Have you much room in your new flat?"

"Room! Good gracious, I should think not! Why, our kitchen and dining-room are so small that we have to use condensed milk!"

Alternate Topic for April 17th

(Luther at Worms)

BY REV. C. P. HARRY.

WHAT PRECEDED.—In 1517 Luther nailed the Ninety-five Theses to the door of the Church at Wittenburg, challenging to a debate on the question of Indulgences. This is the beginning of his open break with the authorities of the Church of Rome, and it is also the beginning of the Protestant Reformation.

In 1519, Luther debated the question of the authority of the Pope with Eck at Leipsic. The debate began on July 4—a day on which to celebrate both the American Declaration of Independence and its great precursor, Luther's stand at Leipsic. In that debate he took the position that there can be no authority binding on a man's conscience except the Word of God.

In 1520, the Pope issued a Bull or proclamation calling on Luther to recant within sixty days on pain of excommunication. Instead, Luther burned the proclamation publicly on a bonfire just outside the walls of Wittenburg. The Pope's excommunication followed in 1521. This forbade the faithful giving shelter to Luther, and called upon the civil authorities to execute him. Luther appealed to the Emperor for an impartial commission to investigate his claims. For political reasons, the Emperor delayed execution of the Pope's excommunication on Luther, and finally summoned him to appear before the Diet being held at Worms.

THE EVENT.—The Diet or Congress of the Empire had assembled in Worms, early in 1521. Luther was summoned to appear after it had been sitting for some time. The summons reached him during Holy Week. He set out for Worms on Easter Monday, safeguarded by the Imperial herald. When he reached Worms the whole city turned out to see him pass through the street. It was a genuine ovation. Many had attempted to dissuade him from going, fearing foul play such as had overtaken Huss a hundred years before. But, having been summoned to make a public declaration and stand a public trial, nothing could deter him. The day after his arrival, April 17, he was directed to appear before the Diet at four o'clock in the afternoon. The streets were so crowded with people eager to see him that he had to be conducted through alleys and gardens to the Bishop's Palace, where the Diet was sitting. It was six o'clock when he finally stood before the Diet. His books lay upon a table in front of the Emperor. One of the most dramatic and decisive moments of history had arrived. Facing the young Emperor, surrounded by the princes of the realm and the representatives of the Free Cities of Germany, stood the young monk, until but a short time before obscure and unknown. He faced the most august body in Christendom, professing to represent officially its mature decision. "To challenge an infamous death was the least part of his courage; to set up his own individual belief and conscience against the deliberate, ancient and almost universal opinion of men required an audacity no less than sublime."

Luther was asked if the books on the table were his and if he wished to recant in whole or in part what they contained. After the titles had been read, Luther said that the books were his, but that he would like to have twenty-four hours for consideration before answering the question of recantation. This was granted him.

The next day, April 18, he was asked the same question and replied that, as the books were not all of one kind, he could not make a sweeping answer, but many things in them he could not recant. Then the examiner demanded a simple answer to the question, "Will you recant or not?" Luther replied, "My conscience is bound to the Bible. Unless I am convinced by the clear evidence of the Holy Scripture, I will not and cannot recant. God help me. Amen." The Emperor was amazed. The people were delighted. Popular sentiment ran high in Luther's favor. He remained in Worms a few days and then started out to return to Wittenberg.

WHAT IT SIGNIFIES.—First of all, *personal liberty.* Conscience had been bound for centuries by the official Church organization and its representatives. Through Luther's bold stand men took courage everywhere to speak and live as God gave them to see His will. Liberty of conscience is almost an axiom of modern life. It is hard to imagine what it must have been like with conscience bound by priests and popes. The liberty we enjoy in personal life would

never have been known to us but for the stand Luther took at Worms.

Second—scientific research. With conscience bound by the Church and every thought governed by the priests, it was impossible to conduct real scientific research without incurring great personal danger, and without the risk of having one's labors cast to the fire because of the reactionary opposition of ecclesiastical authority.

Third—modern education, with its free schools and learning for all. The ancient line between the clerics or clerks, who could read and write, and laymen, who could do neither, no longer exists. All read and write, and the blessings of knowledge are not confined to the few who hold ecclesiastical power in their hands.

Fourth—democracy. Democracy would never have appeared in Europe or America without Luther's stand at Worms. The religious liberty to worship God according to the dictates of our own conscience, guaranteed in the Constitution of the United States, rises directly out of Luther's position at Worms. It is the national fruit of a personal stand. This required the separation of the Church and the State. The German princes sheltered Luther and his followers until the movement had grown so strong that no power in Rome could put it down. Then it was recognized by the State, and the right to exist and function as a Church was given to the Lutherans in the Empire, protected equally with the Church of Rome. That is separation of Church and State and the guarantee of religious liberty.

Fifth—the place of the Bible. Luther was not a free thinker. He stands on the Bible. His conscience is bound to the Bible, captive to the word of God. He stands not so much for personal liberty as for God's liberty to speak to a man and work through him by His Word. Luther would make as short shift of the men who boldly proclaim their own wisdom against the Word of God as he did of the priestcraft of his day which opposed that same Word.

Practically, as well as historically, this means that the Bible is the foundation of liberty and democracy. The most serious blow we can give democracy is to remove the Bible from education, to neglect it in our homes, to question it in our pulpits.

It is well to be reminded of these facts in these days of uncertainty, when men seek liberty in unbridled self-seeking. We rightly prize our democracy. We must extend it over the face of the whole earth. We can do so only as we keep the Bible where it ought to be—at the base of it all. The world will be safe for democracy only when the Bible is honored and obeyed in every land and in all groups in society. We need fear no pacifism or militarism, no capitalism or communism, if we make the Bible our only rule of faith and practice. When our conscience is captive to the Word of God we have true liberty and live in real democracy.

SUGGESTIONS FOR TOPIC LEADER

The leader should select hymns on the Word of God. The object of this presentation should be to show the critical time in the history of the Reformation. The failure of the movement if Luther should recant. The eyes of all Europe—yes, of all the world—were upon Luther at this time.

Discussion: At the Diet of Worms, Luther advanced the supreme authority of the Scriptures. The courage of Luther strengthened by His trust in God. Luther's realization of the need of prayer at this time.

Questions: What were the events that led to the Diet at Worms? What qualities of character did Luther possess, and which must be possessed by every servant of God? Why was Luther at Worms confident of victory? What effect on the Reformation did this event have? Are conditions in the United States today similar to those at Luther's time? How can the Church overcome them?

"POPULAR" YOUNG PEOPLE'S SOCIETIES

A writer in *The New Era* magazine studies the popularity of Young People's Societies and questions the sort that emphasizes the social and sex instincts of young people. He insists that spiritual motives can be depended upon and are the most fruitful. Our observation leads us to favor programs that deal with popular and rather dangerous teachings on current topics, if mere numbers are to indicate success. Our Luther League had top audiences when it studied Bolshevism and "knocked" the Church. Now with half the number intensely interested in missions it is a better society.

Wife—"Did you know that this beautiful silk dress came from a poor little insignificant worm?"

Hubby—"Yes, I'm that worm."

Do You Know Your Own Neighborhood?

BY REV. HOWARD R. GOLD.

A YOUNG man making a survey of a certain mining town in Missouri had spent the day in visiting miners confined to their homes, or in hospitals, with illnesses contracted while following their occupation and living in a community inadequately provided with sanitary equipment. On the evening of that day he read in the local paper an account of the missionary meeting held by a group of women of the neighborhood. The chief topic was the very unfavorable conditions under which the people of China live. According to the paper the social conditions were pretty well discussed. Prominence was given to the need for more physicians and hospitals; education received attention.

The young man clipped that item from the paper and placed it with the same sheets on which he made his report for the day. He pointed out how the women had met just a few blocks from the hospital in which a number of men were confined with an ailment that could have been avoided if more attention had been given to their working and living conditions. Later, he met a number of these women. They were almost entirely unaware of what conditions prevailed in their own neighborhood, and what might be done to save loss of time from work, and loss of wage earners by death, with its consequent hardships for widows and orphans. The point is not that the women should have known less about China, but that they should have known more about their own neighborhood.

But one feels that this incident is but an illustration of what exists in literally thousands of communities. With inexcusable forgetfulness we have passed by on the other side while need and want lie languishing and bruised from the struggle of a selfish society. We shall not greatly change this situation until we can throw about the needs of our own neighborhood that same atmosphere which breathes the Christian mission call to the need of souls and bodies in foreign lands.

We might cite a few more examples. A few years ago the Children's Bureau of the Federal Department of Labor made a study of infant mortality in a certain Pennsylvania city. This is part of the report:

"In homes where water was piped into the house the infant mortality rate was 117.8 per 1,000, as compared with the rate of 197.9 in homes where water had to be carried into the house from outdoors, a difference of 80 per 1,000. In the homes of 496 liveborn babies where tubs were, the infant mortality rate was 72.6, while it was more than double, or 164.8, where there were no tubs."

And again: "We find out of a total of 1,389 babies who lived at least a month that the infant mortality rate was 87.8 for the whole city; of those who slept in rooms rated as well ventilated the rate was 28.1; of those who slept in rooms rated as poor the rate was 169.2, a difference of 140 per thousand."

Here we have precious little lives going out needlessly, as it seems, because of the lack of necessary housing equipment on the one hand, and the lack of knowledge of how to raise children on the other.

Out in Chicago a department in the university directed a study of the same kind in two sections of the city. They found that seven times as many babies died in the stockyards section, where people were crowded together, where the streets were not carefully cleaned, where the air was not pure, than over along the lake shore, not far away, where the houses were far apart, the air was good and the streets clean.

"Suffer the little children to come unto me" means obviously not to let them die an early death through neglect, but living with the Master to grow up to a life of joy and usefulness.

A year ago an associate and I made a study of inter-racial conditions in Chicago where the fearful riot between the white and black people had occurred in the July of 1919. In the preface of the report we stated how menacing a situation we had found. In commenting upon our report a Chicago man, who also knows of the conditions, says:

"This difficulty is largely economic, partially social. A truthful analysis of conditions (still existing a year after the report) if given publicity tomorrow would mean a repetition of the riots the following day."

While studying that neighborhood I attended two negro churches on the same Sunday. Both were crowded. In one, where a famous preacher was expected, many came

(*Continued on page 33*)

How We Paid Our $100.00 Pledge

BY MRS. S. T. PETERSON.

TABLEAU, "THE STRIKING OF AMERICA'S HOUR"

OUR delegate to the National Convention at Ft. Wayne, among other things, reported that he had pledged $100 to the National League $10,000 Campaign Fund for the Chicago District. As we had sent our delegate in good faith, we knew we must stand behind him—we knew we must raise the $100—but how? We had asked our members for so many individual donations that we hardly felt we could call on them for any more. However, at one of our meetings some one said, "Let's give them something for their money," and so it came about that we decided to present the pageant "The Striking of America's Hour," a pageant of Christian liberty, by Laura Scherer Copenhaver, Katherine Scherer Cronk and Mathilde A. Vossler. We were to present it two or three times, raising offerings or selling tickets.

A pageant committee was appointed—all arrangements were made. For the first two presentations, January 20 at Bethel Church and February 2 at Immanuel Church, tickets were sold, and at the third performance, at Wicker Park Church, April 24, a freewill offering will be taken.

We were put to considerable expense getting out circulars, etc., but when we saw the well filled auditoriums at both churches, we felt repaid. Not only did we raise the $100 to pay the pledge, but we have a nice surplus, part of which will be applied to our local running expenses, and the balance, together with the amount collected at Wicker Park Church, will be turned over to the Maywood Receiving Home for Children, an institution taking care of delinquent children, fostered by the Lutheran Woman's League of Chicago.

The Luther League of Chicago furnishes coal to this home every winter, and the money that will now be turned over will be used for running expenses.

The pageant is interesting, instructive and inspiring, and we believe has explained the cause of missions to our members in a clearer manner than any number of sermons or books could do.

The characters were presented by members of Luther Leagues throughout the city.

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"Can you imagine," said the facetious teacher of natural history, "anything worse than a giraffe with a sore throat?" "Yes, sir," came the answer from one boy. "What pray?" said the teacher in surprise. "A centipede with corns."

When the Deaconess Came to St. Paul's

BY MRS. E. C. CRONK.

CHAPTER I.

THE soul of the Rev. Samuel Drayton Barrows was heavy within him as he sat in his study on a certain Monday morning.

St. Paul's congregation had grown, under his ministry, from a struggling little mission to an influential congregation, yet this morning he thought, with a sort of wistful longing, of the days of struggle with the little band which had begun the work at St. Paul's.

The struggle had been hard, but it had brought the strugglers very close together, and there was so much depending on each one there was little time for fault finding and discontent. Viewed through the softening light of the intervening days a rosy halo rested about those early days.

Without the mellowing light of distance the un-haloed present weighed down upon him.

Of course the work was growing, but it was not growing as it had grown in those early days. The strong ties which had held the people together seemed loosening. There was a restless discontent. The congregation recognized it, too.

"It is the debt that is crushing the life out of the congregation," said Colonel Williams. "I told them it was too heavy in the first place." But Dr. Barrows knew the debt was getting smaller each year and the congregation larger.

"The trouble is that there is not enough sociability in the church," claimed Mrs. Sparks. "Things have just been getting colder and colder until it is like a refrigerator."

"And it is not going to warm up any until Dr. Barrows lets us have a festival or bazaar or something," said Ethel Vollers. "The Luther League would wake up in a minute if he would let us have something like that, and we could pay off the debt, too."

"That's so," said Clara Miller. "Look at the Park Street Church. They made $600 at their bazaar last week.

"In one way I do not like that sort of thing any better than Dr. Barrows does. It is unscriptural, and I know what he says about us sighing to be like the nations around us, but it does seem like the nations around are prospering and paying debts while they enjoy their oysters and ice cream, and we are having a very small amount of prosperity and no ice cream and oysters.

"It does seem to me that it is a very efficacious way of waking up things, and getting people interested, and paying debts, all at the same time. I must confess I do not see any harm in it.

"I suppose it does not come within the scriptural way of supporting the church that Dr. Barrows has so much to say about, but neither is there any scriptural receipt for the way this church is freezing up."

"In my opinion," said little Mrs. Christiansen, "Dr. Barrows is right about it. Those things do more harm than good in the end. I live right next to the parsonage of the Park Street Church and Mrs. Jenkins told me that things had gotten so that they could not even pay Mr. Jenkins' salary without having something of the sort to raise money, and that they never had one that did not end in some sort of trouble."

"Well," said Mrs. Sparks, "we need something. I know that much. Of course the debt is really not so much of a burden. What I was after was to get some life into things in some way."

Small wonder that the soul of the Rev. Samuel Drayton Barrows was heavy within him as he sat in his study on this Monday morning. He knew better than anyone else of the listlessness and indifference of the congregation. He knew better than anyone else of the work that was not being done and that was so much needed.

He knew of the new families that had moved into the city, upon whose card receivers rested in accusing loneliness the cards of Rev. and Mrs. Samuel Drayton Barrows. He knew of children who should be in St. Paul's Sunday School every Sunday afternoon instead of in Howell's Park. He knew also that there were only seven days in each week and that no amount of work would bring with it an extra day in which it was to be done. If only St. Paul's could employ a deaconess!

He was tired, he was worn out, he was discouraged. His head bent lower and lower over the desk. He did not know how the work was to be done, and because he did not know he lifted up his heart in prayer to God, Who did know and Who was ready

to shed light on the path in which His under-shepherd was to lead the flock of St. Paul's. The light came sooner than the petitioner expected it.

CHAPTER II.

The Rev. Samuel Drayton Barrows sat in his study on Tuesday morning, looking over the papers and magazines that had accumulated there.

As he read a paragraph in one of the reviews, he stopped suddenly and directed a look of amazed inquiry at a certain spot on his study wall which had borne his scrutiny for five years when anything puzzled him.

Then he bent his head a little lower and reread the paragraph. A light began to dawn in his soul and to manifest itself in his face.

"It can be done in St. Paul's!" he said. "It ought to be done in St. Paul's far better than in Korea. I see where our deaconess is to come from."

When the Luther League met on Sunday evening every Leaguer, old and young, was present. Dr. Barrows had asked that the usual program be dispensed with and that he be allowed to substitute another program. His simple request had surrounded the meeting with an air of mystery that was most inviting. After the usual opening service there was a hush of expectancy over the house. There was no need for Dr. Barrows to ask for silence or attention as he arose to speak.

"It is not without sufficient reason that I have asked your president to dispense with the usual program tonight, that I might have the opportunity of speaking to you. I have a confession to make. I have been blind. I fear I have been stupid. We have all realized that the condition of our church work is not what it should be. We have all realized that our League has not been as active as it should be, but, perhaps, none of us have been able to see just what the trouble is.

"For five years this League has come to me asking and I have turned you away empty handed. I have felt that the flesh was crying out for the things of the world, but now I believe that, deeper than the outward seeming, the soul was crying out for God in longing to serve Him even though it knew not the way.

"I have been slow to understand, but I believe light has come. We have all felt that our church has not been prospering as it should. No one has been more conscious of this than have I. Many reasons have been assigned for our lack of prosperity. Down in our hearts we know that it is not the debt that weighs us down. It is not the debt that keeps us from visiting the poor and needy. It is not the debt that keeps us from gathering children into the Sunday School. It is not the debt that keeps us from bringing souls to Christ.

"For years I have known that one of the greatest needs of our congregation was a deaconess. Now I am convinced that we must have one if the work is to go forward. We have been afraid that we could not support a deaconess, but a message from Korea has brought light to me. Listen!

"A remarkable offering was made some months ago in North Korea by a congregation of Christians. Having given what they could in money, they still longed to do more to spread the news of Christ. The pastor made a call for men and women to volunteer time as well as money to spread the gospel among those of their countrymen who knew it not. Each gave a definite number of days or hours, and before the meeting closed two years of time had been voluntarily offered. The news spread around the district and soon 2,000 days of voluntary service were promised.

"Several months have passed and a wonderful work has been done, and now, within the last fortnight, we hear that 2,000 souls have been added to the Church, and the work is still going on.

"Does the light come to you? Do you see how we can have a deaconess? Do you realize, as you hear of this band of workers going forth in North Korea, the possibilities bound up in this League? Yes, verily, bound up.

"The discontent of St. Paul's is the discontent of a mission unfulfilled. For, as the Father sent the Son, even so hath He sent His Church to preach good tidings unto the meek, to bind up the broken hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound . . . to comfort all them that mourn, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.'

"I have been blind. This League has protested against idleness in the Lord's vineyard. I have closed the doors into which they would enter without opening others. The fault is mine, for I should have been the leader. By the help of God I will in the

future lead and direct you into such active service for the Master that discontent shall flee before us. Is a thing possible in Korea and impossible in America? I think not. I think the deaconess of St. Paul's is to be a composite character, combining all the virtues and talents of our League, and, in time, of our congregation.

"Now I open the doors of service wide and I beseech you to enter in. How many days or hours of your time will you volunteer, as did the Korean Christians, for special service unto the Lord?

"Surely the members of this League can give the time of at least one person. I will plan and map out the work, and you can submit reports to me.

"There are lonely hearts waiting for the cheer it is yours to give. There are dark days waiting for the sunlight you might bring to them. There are souls bound to whom you might proclaim liberty. There is beauty you could give for ashes and garments of praise for the spirit of heaviness. There are strangers of our faith who do not even know where St. Paul's Church is. You have consecrated your entire lives to the Lord, but can you not take some time from your regular daily duties and give it for special service?

"Korea has given the example. Let St. Paul's follow such a leading. Then, indeed, will we have a festival. A festival that is scriptural in every particular. A festival of rejoicing, of gathering in of sheaves, of gathering in of souls, and discontent will find no lodging in St. Paul's."

CHAPTER III.

The deaconess of St. Paul's was making her first report to the pastor. The pastor sat on a chair by the table in the League room. The deaconess sat on thirty-five chairs in front of him, for thirty-five members had pledged from an hour a week to an hour a day for special work.

The pastor had given each one a letter suggesting some work to be done, and they had met together this evening to report. Impulsive Ethel Vollers came first.

The smiles were chasing each other over her face.

"I never had a happier week in my life. Dr. Barrows let me have the festival I have been fussing for all these years, and I want to report that it was a great success. His plan was a little different from mine, but I really like it better. We had ice cream and oysters, too. He suggested that the ice cream festival be held at poor old Mrs. Love's; that I furnish the ice cream and that no admission be charged.

"Of course, I understood what he meant," she said, with a quick smile at Dr. Barrows, "so I carried a nice bowl of cream and went over to see Mrs. Love.

"I did not know that she had lost her sight entirely. I read to her for half an hour. Then she told me about her girlhood. Somehow, I never thought about that part of it, nor of how lonely she is now.

"Do you know that not one single, solitary member of our congregation has been to see her for six months? It made me shudder to think of all those long, dark days she spends alone while her daughter is at work.

"I promised to go over to read to her one afternoon each week, so I will get to make this festival a weekly affair.

"The oyster festival was at little Paul Barrett's. It was very much like the ice cream festival. The poor little fellow has been sick for six weeks. How he did enjoy those oysters! I can hear him smacking his lips yet.

"Dr. Barrows is just right about the kind of festival we need. I for one am delighted with it. If we spend the time we have been taking for fussing and grumbling, in working, we will scarcely know St. Paul's in a few months."

James Lane came next.

He had thought there was not much he could do because he could not get away from the office, but he had promised an hour a week with his typewriter.

"I made off a new congregational roll for Dr. Barrows and addressed two hundred envelopes for the Communion notices.

"It is a shame we have been letting him do all that writing. I never thought before how much time it must take. Then he asked me to hand cards of invitation to our services to twenty-five men. I had never done anything like that before and it came a little awkward at first, but it soon seemed quite the natural thing to do. Ten of the boys were at Church Sunday, and somehow I enjoyed the services more myself, though I did feel heartily ashamed when one of the boys said that he did not know before that I belonged to the Church.

"This part of the deaconess of St. Paul's is ready for more work and likes it, too."

Estelle Maier was sitting next.

"I never dreamed there was anything in

the Church I could do," she said, "and I am so glad to find out I was mistaken."

"I called on Mrs. Simpson, who has moved here from Columbus, and Sunday evening every one of the family was at Church, and the children were at Sunday School in the afternoon. When I spoke to her she said it was so nice to see some one she knew at Church, and there was no telling when she would have come out by herself.

"Then I called on the two Foster girls. I had seen them at church and I had an idea that all of the girls except me had been to see them, but they said I was the first one who had called and that they had been very lonely. They said they would be glad to join the League.

"That was all Dr. Barrows asked me to do, but while I was in the way of doing things I called on the family that moved into the house next us last week. They do not belong to any Church, so invited them to ours. Imagine my delight when four of them came in Sunday and sat by me—trophies of my own. I am so glad to find there is something I can do. I can easily give this much time every week."

One by one the reports were given in. Even the Juniors had been busy.

"I did not know there were so many things to do," said Emily Carson. "I know we will run out of work next week!" Dr. Barrows smiled—the smile of the man who knew how small was the danger of the supply of work before St. Paul's being exhausted.

He had been making notes as each report came in. When all were through, he said:

"Perhaps it will surprise all of us to know how much our deaconess has done this week. Almost three hundred calls have been made and more than three hundred people have been invited to our services. The sick have been ministered to, and have had flowers and dainties carried to them. About thirty Sunday School scholars have been brought in. Garments have been made for the poor. The blind have had the gospel read to them. Writing that would have taken at least one day of the pastor's week has been done by this wonderful deaconess of ours, who has added to this list of good deeds, in the first week of her existence, many other acts of faithfulness and love.

"I am fairly amazed at the possibilities I see before us if our deaconess proves as faithful as she is enthusiastic.

"Every week I will give to each of you a list suggesting calls to be made and other work to be done. It is easy to see that additional work will suggest itself to you. Every Friday I want each of you to bring or mail to me a report of what you have done, so we can have some system about our work.

"And, now that we are all together, we must close our meeting with a consecration service.

"This is no ordinary service, if, indeed, any service of consecration can be called ordinary."

So, while the dingy little League room was glorified by the sun streaming through the open windows from without, and the glory beaming from rapt, eager young faces within, the first deaconess of St. Paul's was consecrated to the service of Almighty God.

Chapter IV.

A few mornings ago I sat in the study of St. Paul's with my old classmate and friend, Samuel Barrows. We had not seen each other since we graduated at the seminary, but I had read with great interest of the growth of his work, and, as I was passing through his city, I looked him up.

"How in the world do you get such an immense amount of work done, Barrows?" I said. "The rest of us look at you and marvel."

"My deaconess does it."

"Your deaconess?" I said. "I did not know you had one. We have been wanting one for years in our church, but we do not feel able to undertake it. When did you get yours?"

"Over a year ago. Our work has simply been revolutionized. Just read that report, which came in this morning, of work done this week."

I took the sheet of paper and read:

"Report of Deaconess of St. Paul's for week ending May 7, 1906:

"Called on Mrs. Gorman, at 73 Cain street. She is a Lutheran from Toledo. Has three children who will join the Sunday School. One for the catechetical class. Is anxious to meet the pastor.

"Called on Miss Fain, with Corles & Co. She is a stenographer. She promised to get her letter of transfer from Wilmington.

"Found the little Domer boy very sick at 93 Simpson street. He has not been baptized.

"Took flowers to Mr. Wallins at the Lorenz Hospital. He asked for books and papers to read. Reported it to the Sunday

School librarian, who said she would have them sent.

"Called at the Lennet Business College and gave cards of invitation to all the students. Found two girls and a young man who are Lutherans, Miss Black, Miss West and Mr. Sigmund. They said they would come to church Sunday and several other students will come with them.

"I have remembered all the special objects of prayer this week .

"MARY KNIGHT."

"Very good, said I. "But"—— Before I finished my comment Barrows handed me another sheet. I read:

"Report of Deaconess of St. Paul's for week ending May 7, 1906:

"Addressed envelopes and made copy of circular for every member of the congregation. All have been mailed.

"Called at Mrs. Burns' boarding house and invited all the young men boarding there to services and League meeting.

"Went around and spent Sunday afternoon with Joe Danlay and read to him. He has been sick for three weeks. Said he had more time for thinking than he had ever had before and that he guessed he had done more thinking. He said he was going to lead a different life whn he got out again.

"I have been talking to two young men about accepting Christ, but they are still indifferent. I will continue to work and pray for them until they are won.

"ALBERT STEGALL."

I looked up at Barrows.

"I do not understand," I said. "Under how many aliases does your deaconess work?"

He only laughed and handed me another sheet and bade me read. I read:

"Report of Deaconess of St. Paul's for week ending May 7, 1906:

"My Dear Dr. Barrows:

"If you had given me more than one thing to do last week I would have done the others and left this one undone, I expect, but since you made only one suggestion I felt I must do it. I never talked to anyone about being a Christian before, and I felt like I just could not do it. But I finally went around to see Madge. After I had talked to her a little while she took my hand and said: 'Sadie Cummings, I just love you for this. No one ever said a word to me about being a Christian and I have wished some one would. Somehow I felt timid about going to the minister about it. My life is so different from the rest of you girls, and I always felt that none of you cared anything about me.' I felt ashamed that I could not tell her better what it meant to be a Christian, but she promised to join the catechetical class and I am to meet her there Sunday afternoon. I never was happier in my life than when I stood there by her, and felt that I had helped to lead at least one soul to Christ.

"SADIE CUMMINGS."

"Barrows," said I, "I refuse to read another until you tell me what it all means."

"Well, sir," said he, "would you believe it if I told you that I have here forty reports on the order of those you have read of work done by our congregation this week.

"We have forty-five people, mostly our young folks, who give at least an hour a week to special service, and forty of them have reported this week."

Then he told me how the deaconess came to St. Paul's.

I said not a word. I was struck fairly dumb. I thought of my own congregation, in which that much work would be counted a good record for six months or a year.

"Our deaconess has wrought a marvelous change in St. Paul's," Barrows went on. "Somehow there is a different spirit in the church altogether. You never saw a busier, happier hive of bees in your life than the ones that are going out from here all over the city and coming back richly laden. And, you know, when people are at work, and at work for souls, the miserable gossip and faultfinding that keep so many churches in an uproar are too insignificant to claim their thought and time.

"I was almost desperate about things before. It was not only that the work was not being done, but the congregation was becoming lifeless and indifferent.

"I tell you, Miller, there is no organization that is as slow to recognize and use its talents as is the Church, and I believe that is just the reason so many of our young folks throw their energies into other organizations.

"Some of our young men, who were giving almost all of their spare time to other objects, are devoting that time now to making plans for more effective work in our Church, and they are putting the plans into effect, too.

"I am surprised to see what fine ideas some of them have for systematically look-

ing after the sick, the newcomers and the strangers at services."

He took a little vest pocketbook out of his pocket.

"Do you see that? I used to use a notebook like that for a year. Now it takes a new one every few weeks. Here is the list of people who are sick this week. When I hear of sickness I make note of it immediately so I can report it to my workers. Here is a list of strangers to be looked after. Here children to be gathered into Sunday School, etc.

"Almost every report that comes in suggests something for next week's work. It takes me one day each week to outline the work. Of course, by this time our workers do a great deal of work without suggestions."

"Does the interest keep up?" I asked.

"Keep up?" said Barrows. "I should say it does."

"I wish you could attend one of our workers' prayer meetings. They are just about the most earnest meetings I ever attended. They are genuine prayer meetings, and you have only to attend one to understand why St. Paul's is being blessed in her work. Now the work has grown so we hope soon to be able to get a trained deaconess from the motherhouse to help direct the work."

"Barrows," said I, "I must be going. It behooves me to catch this next train for home. Methinks I see a deaconess coming to the Evangelical Lutheran Church of the Atonement of my good city, and I want to get her started in her work before there are any patents or copyrights to be violated. I had an idea that I might find out the secret of your successful work, and now that I have your secret I must be getting on to get things ready for the coming of our deaconess."

Culture and Recreation

BY DAN BRUMMITT.

THE recreational work of the League is intended to be a feeder for all the other departments, but it ought not to be expected necessarily to feed the members.

The recreational work of the League is by all means not to be considered a source of financial profit. It is not the League's bargain counter. The money-raising work of the League should be done through the Treasurer, and the ideal should be constantly held up before the members that direct giving is the only giving. The League cannot eat its way into financial prosperity without detriment to the social and spiritual life.

What are the marks of a good social? Negatively, an absence of things that make it a bad social—there should be no stiffness, no coldness, no formality, no groups, no cliques, no reserve, no talking shop, no exalting of self. Positively, a good social will have freedom of movement, strangers will be introduced, conversation will be cultivated, and there will be a purpose to the social—the purpose to recognize that the social life is a Christian privilege to be enjoyed by all.

So often we hear in regard to socials is "Don't." We must get ready to say "Do" in our amusement program. Easy to prohibit questionable amusements, are we ready to provide instead a natural scheme of recreation, both attractive and wholesome.

Play—recreation—amusement—whatever you choose to call the thing we are after, gives young folks their chance to lunge out, to put themselves into circumstances genuinely social and genuinely interesting.

The college play, the missionary pageant, the tennis tournament, the outdoor games and the indoor games of the several seasons are all educative in the highest sense, because they develop character, and, moreover, test it while it grows.

Youth is the restless time. It loves the intense, the varied, the moving things. It balks at gray monotony. And this is not the evil one, but of the Lord.

God gave youth its spirit of adventure, and turned it loose in a world that held enough adventure to satisfy it. He made life vivid, contrasty, dramatic. The rebound from dull, grinding drudgery in school or shop or home is as natural as hunger.

And the League has a commission to capture the play-life of the young people. It must construct a program of recreation that will offset the many harmful amusements which are beyond its control.

All Luther Leagues should provide in their work of recreation a program of good though simple ways for young people to play together.

That means indoor and outdoor games, but it means more than that.

The "get-together" instinct needs to be remembered and satisfied. In many cases this can be done through the expedient of keeping open house in the League room one evening a week or a fortnight. With ample opportunity for conversation, a few lively games, music, and, as often as possible, some very light eatables and drinkables, the League's open house may become a recognized and much valued institution.

Many a League can build up an entertainment course of three to six numbers, including, perhaps, a concert, a home talent program, some good moving pictures, and some evening with "experts."

By all means let us do more with and for outdoor sports. The League that has a ball team has a good thing. Tennis is in all respects a profitable sport for the young folks of that League. A "hiking" club and a hockey team will provide forms of recreation which can be used under winter skies.

We must make more of our homes. In all well regulated families the home belongs to the young folks. Periodical "at homes," then, in homes, with the home atmosphere and the normal temperatured pleasures that leave no bad taste behind. Games there, too, as well as in the League room, but the main emphasis on fellowship, which is, as Steiner says, just being a fellow in the same ship.

A Recreational Policy.

1. We will get the young people of the parish together as often as possible in the League room for good times through good fellowship.

2. We will give the community a series of clean and cheerful entertainments at the lowest expense, following, as far as possible, known preferences of the people we seek to serve.

3. We will find ways of giving legitimate expression to the dramatic instinct by arranging representations of people and events worth remembering in connection with our community, our Church and the Kingdom.

4. We will offer such a choice of outdoor sports that all the young people may have frequent opportunity to play together in the open air, winter and summer.

5. We will invite the young people of the neighborhood to share the hospitality of our homes as often as arrangements can be made.

And we will do all this that we make real and general those pleasures of youth that bring no sorrow with them.

Little Paragraphs About Play.

If you are young enough to laugh at poverty, there's fun in a "Poverty Social." But when you have been at grips with poverty for a few years you won't want to play at it.

The best advertising for this month's League social is the memory of the good time everybody had at last month's social.

Play that isn't social isn't much. And the man who can't play isn't social.

One thing is a means of grace and another a means to grace. If the devotional meeting is the first, the social may as truly be the other.

The people who enjoy the comic supplement are poor judges of what a League social ought to be.

The League without a recreation program will become the League without young life.

The pay social cannot compete with the free social in the matter of friendliness.

The Leaguer who doesn't like recreation should see a physician or apply for an old age pension.

We honor the Leaguer who can show us a new and wholesome form of recreation.

Tell me how a Luther League plays and I will tell you what it is.

—

Bishop W. F. McDowell tells of an old farmer at the close of the Civil War who, bereft of his sons, sat down in a certain college chapel. He saw the students come in and had a vision of the long procession of students through the years. He said to himself: "These will go and others will come. The professors will go and others take their places. My farm would just about endow a chair. I will go home and deed it to this college. Then, by the grace of God, I shall be here while the world stands." It is doubtful whether any other farm in that State has produced so valuable a crop as has this one during the last fifty years.

—

GREEDY

A London urchin riding a bicycle was knocked down by a hearse, and came within an ace of being run over. Picking himself up, he glared at the driver of the hearse and cried sardonically, "Greedy!"—*London Opinion.*

Hints for Your Social Meeting

DURING April, especially around April 1, some nonsense and fun are in order for your socials. Give the following a trial:

"A Corking Good Time."

Invitations to a "corking good time" should be written on cards with a piece of cork attached. The games suggested will insure everyone having a "corking good time."

To get the guests moving, as soon as all have arrived, have a grand march as the first feature. The procession will begin in single line, then come up in pairs, then countermarch, come up in fours, separate into twos, and conclude with the bridge.

Each guest should then receive a slip of paper on which he will write his name and his guess at number of corks in a pile. The next game consists in carrying small corks from one table to another with toothpicks.

"Going to Cork" may be played on the principle of "Going to Jerusalem," except that girls or boys are substituted for the chairs. If girls are selected, they should stand in a column and count off in twos down the line. The No. 1's should face one way and the No. 2's in the opposite direction, and each one should stand with her right hand on her hip. The boys march when the music starts, and when it stops each should grab for an arm. The left over man and one girl are removed from the line each time.

Putting a cork in a bottle is a feat similar to pinning a tail on a donkey. The outline of a bottle should be placed on the wall, and each guest should be blindfolded in turn and attempt to pin in the proper position in the bottle a cork cut from paper.

For the next contest the guests should be seated in circular groups, with an empty fruit jar in the center of each group. To each guest should be given several small corks, which they try to throw into the jar.

Another game which may be used is "puzzle words." Write out words and then cut them up into single letters, giving the same number to each letter of a given word. For instance, in the word "battle," number each letter of the word 1. Each word has its own number. Distribute these, and then all having the same number are told to get together, discover what their word is, and later, when their number is called, they should act it out for the others to guess.

"This is my nose" is another "corking good game." Divide the company into groups of about twelve or fifteen if the assembly is large. The leader says, "This is my nose," but points to his foot. The one in the circle to whom he has pointed must point to his nose and say "This is my foot" before the leader counts ten, or must go down on his knees until a correct answer reinstates him. The leader continues in this fashion, pointing to various parts of the body and calling each by the name of some other part, while the victim must do the reverse.—Exchange.

An April First Party.

Have an "April First" or "Foolish" Party during April. Play nonsense games, such as the following:

A Comic Orchestra.—An imaginary instrument is chosen by each one present, such as violin, piano, etc. As soon as the leader begins, the others must follow, and make a noise and go through the motions which represent the instrument he represents. The leader may be playing a flute, He stops suddenly and plays the violin, then the one playing the violin must take the flute. The leader may change as often as he chooses. The one failing to make the change must become leader.

Left-Handed Stunts.—Have the whole evening a left-handed affair. The guests must shake hands with the left hand, the men sew on buttons with the left hand, and the girls drive nails in a board with the left hand as one game. Refreshments are eaten with the left hand.

Tongue Twisters.—Have all stand in a circle and try these, repeating them after the leader in turn, the player dropping out if he fails to do so correctly: 1. One old ostrich ordering oranges. 2. Two timid toads trying to trot to Tarrytown. 3. Three terrible thumping tigers tickling trout. 4. Four fat friars fanning flickering flames. 5. Five frivolous foreigners fleeing from fabulous snipe. 6. Six Scottish soldiers successively shooting snipe. 7. Seven serious southerners setting sail from Switzerland. 8. Eight eager immigrants earnestly examining elements. 9. Nine nimble noblemen nibbling nuts. 10. Ten tremendous tomtits twittering on the top of three tall trees. 11. Eleven enormous elephants elegantly eating Easter eggs. 12. Twelve tired sailors thoughtfully twisting twine.

P. WALTER BANKER, TREASURER.
He asks that all State Leagues pay their dues in full up to the time of their coming conventions.

YE POOR ED.

Getting up a monthly publication is no picnic. If we print jokes, folks say we are silly—if we don't they say we are too serious. If we publish original matter, they say we lack variety—if we publish things from other papers they say we are too lazy to write. If we don't go to church we are heathens—if we go we are hypocrites. If we stay in the office, we ought to be out rustling news—if we rustle for news, we are not attending to business in the office. If we wear old clothes, we are slovens—if we wear new clothes, they are not paid for. What in thunder is a poor editor to do anyhow? Like as not, someone will say we swiped this from an exchange. We did.—*The Case Eagle.*

HOT SHOT

All things come to him who waits, but the fellow who goes after them gets the pick.

Egotist: A name folks call a man who thinks he can succeed.

There is many a person who obtains credit for being patient, gentle and good-natured who is merely lazy.

The man who casts reflections is not necessarily polished.

Attending church is only too often the Sunday supplement of many a man's religion.

AYE! WHAT?

Miss Edith Pictou Turbonvill has been licensed to preach in the parish church at North Somercotes, Lincolnshire, the Lord Bishop consenting. The choice of her text for her opening sermon created some amusement. She found it in Ps. 8:4, "What is Man?"

ILLUMINATING

From a selected list of answers to school examination questions a subscriber culls these as "classics that may be worth reprinting":

Four animals belonging to the cat family are the father cat, the mother cat, and two little kittens.

A blizzard is the inside of a hen.

A mountain pass is a pass given by the railroad to its employees so that they can spend their vacation in the mountains.

When the British got up in the morning and saw the Americans on the opposite hill they threw up their breakfasts (breastworks).

Weapons of the Indians: Bow, arrow, tomahawk, and war-hoop.—*The Outlook.*

NO FREE ADVERTISING

A violinist was bitterly disappointed with the account of his recital printed in the paper of a small town.

"I told your man three or four times," complained the musician to the owner of the paper, "that the instrument I used was a genuine Stradivarius, and in this story there was not a word about it, not a word."

Whereupon the owner said with a laugh: "That is as it should be. When Mr. Stradivarius gets his fiddles advertised in my paper under ten cents a line, you come around and let me know."

WAKE UP!

A young man, returning from service overseas, asked a neighbor what he should do to get right into the thick of this reconstruction business. To which question the neighbor gave this laconic and trenchant answer: "Sell your wrist watch and buy an alarm clock."

One might write volumes and volumes and not say half so much. What we need is simply something to wake us up. We don't need to watch the passing of time to know when to quit work or to go to sleep. Quit when we have done all we can for one day, and kind nature will take care of the sleeping. The alarm clock will do the rest.

General Secretary's Letter

DEAR LUTHER LEAGUERS:

As this letter goes to press the first part of March I am unable to give you the results of the REVIEW campaign. The reports are just coming in and are by no means complete. To date we have received but seven hundred subscriptions.

A meeting of the Luther League of the District of Columbia made it possible for your Secretary to witness the inaugural ceremony of President Harding. Under blue skies, serene and cloudless, a multitude listened with deep approval to the solemn words of the inaugural, in which he reconsecrated the nation to the ideals of its inspired founders, and banished, in language of unmistakable import, the shadow of foreign entanglements.

He touched a responsive chord in the hearts of all when he made a prayer for industrial peace, for an America no less alert in guarding against dangers from within than it is watchful against enemies from without.

A touch of weirdness was brought to the ceremony through the working of the amplifier, which made the inaugural address clearly audible for a third of a mile.

It was a solemn moment when Chief Justice White in his official robes administered the oath upon Washington's Bible and Mr. Harding kissed it at the Book of Micah: "What doth the Lord require of thee but to do justly and to love mercy and walk humbly with thy God."

The Chief Justice in his robe reminded me and made me glad that I belonged to a part of the Church which had not surrendered the ministerial robe. It is a comfort and an inspiration to worship in a church where the "Rev. Mr. Smith" is hidden and the "Ambassador of Christ" stands forth clothed in the dignity of the Church's authority.

As the presidential party, with its cavalry escort, neared the Capitol, a number of colored balloons, the property of a street vender, became loose and floated over the procession. "There," said a spectator, "go the fourteen points."

Some one carrying a broom in an automobile followed the inaugural party, proclaiming a clean sweep.

The ceremony was the simplest that Washington has witnessed. I doubt if it will ever be as simple again. No one seemed to like it. They felt that such an event should be celebrated with a ceremony commensurate. Fewer visitors were attracted and Washington was by no means crowded as on former occasions. More protection was afforded the presidential party than heretofore; soldiers with bayoneted rifles, stationed ten feet apart, formed walls on both sides of the route from the White House to the Capitol and two troops of cavalry hemmed in the procession.

May God guide and direct our new President!

Champ Clark's death tinged the ceremonies with a degree of sadness. His death is a national loss, for his influence upon legislation was of the best. His career illustrates the opportunities awaiting the youth of America.

Mrs. James J. Davis, the wife of the new Secretary of Labor, was one of the charter members of Grace Junior Luther League, Pittsburgh, Pa. Since her marriage she is no longer a Lutheran, however.

The Leagues of Baltimore and the District of Columbia have appointed committees to effect a League of the Maryland Synod. This is a step toward conforming our organization to the plans of the United Church. In the West this is being done automatically by the merging of synods.

Since our adoption by the United Church we have received within our fold a number of Christian Endeavor Societies, and we bid them welcome. Inquiry has come to this office from some of them as to whether or not the Luther League has a pledge and furnishes pledge cards. The Luther League cannot exact a pledge, as Lutheranism believes that to be the prerogative of the Church. We do have a "Statement of Purpose," however, and can furnish cards at $1 per hundred, a facsimile of which follows:

THE LUTHER LEAGUE OF AMERICA

MY PURPOSE

I desire to become a member of the Luther League of ..... and hereby affirm my purpose, that, trusting in Jesus Christ for strength and grace, I will:

(a) Pray and read the Bible each day.
(b) Attend the League meetings regularly, and take an active part in its work.
(c) Help to win others for Christ and His service at home and abroad.

Date .....Name .....

Upon the above statement of purpose the Luther League of ..... glady welcomes you into its membership, according to its Constitution.

.....
President.

(*Continued on page 33*)

HARRY HODGES, Editor, Philadelphia, Pa., with Rev. J. S. Albert, Rev. C. M. Teufel, Miss Brenda Mehlhouse, I. S. Runyon as special associates. Send all articles, communications and news items to 427 Drexel Bldg., Philadelphia, Pa.

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Editorial

REFUSING A MILLION

"What would you do with a million dollars if you had it?" is a favorite subject for school compositions, and the young essayist who says that he would put it in the bank returns an answer that is certainly sensible, though it is too laconic for classroom purposes.

A young man of Massachusetts has sprung a sensation by refusing a legacy of $1,000,000 left him by his father, and he gives at some length the reason for the renunciation. He refuses the money because, in short, he feels it belongs not to him, but to the poor.

The statement would be more impressive if he and his wife and child were not living at his mother's expense while he pursues no gainful occupation. Let him go to work and he will get a more respectful hearing. The world is not so ready to listen to idle gentility spinning a theory as to the few pointed words of the son of toil who lets his work talk for him.

A man who refuses a million is refusing a splendid chance to do good. If he is so generous that his heart is troubled by the sorrows of the world, and if he cannot evade the affirmative answer to the question, "Am I my brother's keeper?" he need not go far from his own dooryard and rooftree to find causes and people to engage whatever lifting power he may have to bestow.

A million dollars is a great power, and so is a dollar with the abysmal levels now reached by the depreciation of foreign currency. A man with dollars to spend could have the best kind of time feeding children, either in Europe or at home. It should be a great satisfaction to him to watch the money going where it will do good. If he refuses to take it, he cannot be so sure that it will be spent for the ends of which his altruistic nature would approve.

SEEING THE WORLD

Four lads of Weehawken, N. J., started out to see the world, got as far as Maryland afoot, sold some of their few possessions, and came by train to Philadelphia. Here they camped out in a lot and were found by the police, to whom they were more than willing to surrender. They were tired of seeing the world. Having discovered the great distance it is from Weehawken to Washington, they wanted to eat mother's bread and pies again and sleep in a bed instead of the stubble of the cornfields. They have joined the host of the disenchanted.

Life under a tent, with a bonfire, as read in a novel or beheld in the movies, is idyllic, arcadian and luxurious. In real life, unless one is adept in the applied science of camping out, it may easily become a rather dreary and uncomfortable experience. A man who has always lived and worked in a room cannot instantly transform himself into the woodlander, and the jacket of Robin Hood does not sit easily upon the shoulders of the typically tired business man or the tailor-made club man. Boys who have had the run of the city streets cannot take suddenly to the forest primeval and be thoroughly happy.

Distance lends enchantment to children of a larger growth as well. As we strive to pierce the veil that hides from our sight the distant rim of the world, we are entranced by some fair mirage which is far more attractive than the rude and stark reality. We go to meet it in a flush of ardent enthusiasm, and at eventide we may find ourselves returning dejected, footsore and tired, through and through, to the familiar places, that now take on the glamour of a friendly light we had not seen before. To see the world may often be to see what we left behind us at home for the first time with a true sense of values and a tardy but heartfelt appreciation. That was the experience of the youthful gentlemen adventurers of Weehawken, and it might be our own.

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the tenth of the month.

NEW YORK

ATHENS

—Zion League is a live organization, as the following work will attest: Financially the League has wired the parsonage, helps with the lighting of the Church, and has $200 toward an organ motor. Socially, a business and social meeting is held regularly each month. Devotionally, the League has well attended devotional meetings, stimulated last year by an attendance contest, with a League banquet at the close, and personal service contest this year, with non-members brought to the meeting. A specially prepared model meeting opened this contest. A live Junior choir assists with the music. The devotional services are held every Sunday evening.

BUFFALO

—The Church of the Reformation, Rev. Herbert L. Siegner, pastor, has been supplied by its Luther League with a sufficient number of Common Service Books to replace the old Church Book. The new book, in its truly Lutheran character, has already won the hearts and appreciation of the members of the congregation, who feel greatly indebted to the Common Service Book Committee.

INDIANA

LA OTTO

—The La Otto League is holding regular devotional meetings every Sunday evening, with the study of the Luther League Topics, and a special study of the life of Martin Luther. The business meetings held monthly are followed by a social. At the last meeting, the society decided to assume the support of a missionary in the foreign field.

MINNESOTA

MINNEAPOLIS

—The Luther League and Ladies' Aid Society of Redeemer Church held an "Apron and Overall Party" and raised $168.

GEORGIA

ATLANTA

—The Luther League of the Church of the Redeemer organized with a membership of 35 in September, and closed a membership contest a few days ago with 78. Practically all the young people of the congregation are in the League.

NEBRASKA

CORRECTION

—In a News Item in the February REVIEW instead of Kountze Memorial Church, Omaha, Nebraska, we should have said the First Church of Benson.

KENTUCKY

AUBURNDALE

—St. Mark's Church, Rev. I. W. Gernert, supply pastor, recently organized a Luther League of 26 members.

PENNSYLVANIA

The Pennsylvania League has changed its convention dates to July 12-14.

SHILLINGTON

—Grace Church, Rev. Corson C. Snyder, pastor, on November 6 organized a Junior League with 29 children on the roll. This League now numbers 98 children and 16 adults.

OHIO

AKRON

—The twenty-third convention of the Northeastern District League of Ohio was held February 22 in Trinity Church. The convention theme was "Not Owners, but Administrators." The morning session was devoted to business and the reports of the state and national convention delegates. At the afternoon session there was an address on "Our Juniors" by Miss Jeanette Martin, and a conference on "The Luther League. A College for Christian Service," by R. N. McMichael. At the evening session an address, "Called To Be Sent," was delivered by the Rev. C. A. Portz, of Cleveland, Ohio. Special music was a feature at all the sessions.

—On January 13, Trinity Junior League held their monthly business and social meeting. The Senior League at this time entertained the Juniors, an appropriate program of tableaux illustrating the topics studied and the work done was rendered by the Juniors, followed by games and refreshments enjoyed alike by Seniors and Juniors. This was also the occasion of the promotion of thirteen of the Juniors into the Senior League.

—At the regular meeting January 23 new officers to replace the Juniors who were promoted were elected as follows: President, Robert Thomas; vice-president, Julia Albrecht; secretary, Dorothy Marty; treasurer, Robert Cannan. The Junior League has also secured another helper in the person of Miss Barbara Himes.

—Trinity Luther League at their regular monthly social and business meeting on February 10 had as their guests the Leagues of First Church, Barberton; Trinity, Canton; St. Paul's and St. John's, Akron. A short business session was called at 7 o'clock, followed by a special program, including a tableaux by the Juniors.

TOLEDO

—The District Luther League of Northwestern Ohio during the week of Jan. 30, conducted a campaign for $6,000, part of which is to be applied to the construction of a hospital in Tarlupad, India, and the balance to be used for other benevolent and general Luther League work in the District. A stereopticon lecture on our mission field was used in the campaign and much interest and information was thus forthcoming.

IOWA

BURLINGTON

—The date for the coming State Convention to be held in Burlington has been set for May 20-22.

DES MOINES

—The League here held the fourth of its newly planned monthly business meetings to which the unchurched young people of the city are invited. An excellent program was given with an attendance of about 250.

WISCONSIN

WISCONSIN STATE LEAGUE

—The following amounts have been pledged or paid toward the State League Fund for Kurdistan missions: Incarnation, Milwaukee, $25; Redeemer, Milwaukee, $30; St. Paul's, Neenah, $5; St. John's, Oshkosh, $6; Luther Memorial, Madison, $35.

MILWAUKEE

—On February 8 the Luther League of the Church of the Incarnation, Milwaukee, held a box social, from which the sum of $55 was realized for the Luther League treasury.

MADISON

—A membership campaign is to be launched by the Luther League of Luther Memorial Church, Madison, at the beginning of the new semester. A committee of five has been appointed to conduct the campaign. This League holds a reception every Sunday evening from 5:30 to 6:30, followed by a regular Luther League program. From one hundred to one hundred and fifty are in attendance at these meetings.

—The Executive Committee of the State Luther League held its second meeting on February 11, at the home of Mr. George Rapps, Milwaukee. It was decided to issue a monthly news bulletin to keep the local leagues in touch with the work of the state.

—The Federation of Lutheran Young People of Milwaukee are making plans for the rendition of the pageant, "The Striking of America's Hour," shortly after Easter.

—On New Year's Eve the Luther League of St. John's Church presented "The Birth of Christ" to an audience which crowded the Sunday School room. This League now has enrolled fifty-five active members.

NORTH CAROLINA

GREENSBORO

—The Luther League of the Church is awake and conducting a campaign which will increase the membership and interest. One of its aims is to put *The Lutheran* in every home. The list of subscribers is increasing steadily.

INDIANA

Lutheran Ministers Oppose German Bill.

A vigorous stand against the bill of Senator Bowers, which would amend the anti-German law of 1919 so as to permit the teaching of German in the parochial schools, has been taken by members of the Lutheran Ministers' Union of the United Lutheran Church of Indianapolis in a signed statement, a copy of which has been sent to Senator Swain, chairman of the Senate Committee on Education.

The statement signed by the members of the Lutheran Ministers' Union of the United Lutheran Church of Indianapolis follows:

"We have noted that there is a bill before the Indiana legislature seeking to restore the privilege of teaching religion in the German language in parochial schools. And in as much as among the parochial schools of the State there are numbers of Lutheran schools and in as much as it has been published in the Indianapolis papers that there are two Lutheran pastors lobbying for the passage of the bill, we desire to make this statement to the public and for the information of the Assemblymen.

"The pastors and churches of the United Lutheran Church of America in and around Indianapolis are opposed to this bill. While there may be some excuse for the German churches to prolong their German preaching services for the sake of older people who can not understand the English language, it is not necessary to prolong that condition by teaching religion to their children in the German tongue, and we believe this bill to be un-American and detrimental to both State and church.

"It is as unnecessary to teach religion in the German language as it is to teach literature in that language.

"Our Church has been planted here in America since the earliest Colonial days. We are firmly rooted and our religion in the English language is vital. We have always preached the pure gospel of Christ according to the faith of Luther in the language of this land only, and we believe that those churches of whatever denomination which use a foreign tongue should make the transformation to American conditions and to the language of America as rapidly as possible.

"This is the position of 25,000 Lutherans of the United Lutheran Church living in Indiana.

"Signed by the members of the Lutheran Ministers' Union of the United Lutheran Church of Indianapolis."

DISTRICT OF COLUMBIA

—The quarterly meeting was held at St. Mark's Church on Tuesday evening, March 1. The meeting was very well attended and nearly all the Churches of the city were represented. A brief business session was conducted by the president, Mr. James Solt, preceding the regular service, during which it was decided to take up a comprehensive Inner Mission program, to promote the sale of Lutheran litrature, and to enlarge the sphere of activities of our District organization among all the churches of Washington. Mr. Harry Hodges, General Secretary of the Luther League of America, was the honored guest of the evening. Mr. Hodges recommended that the Central appoint a committee to confer with a similar committee of the Baltimore District League, for the purpose of adopting plans for a Maryland Synod Luther League. The recommendation was approved. It was also decided to hold a "Lutheran Day" very probably at Chesapeake Beach, this summer.

During the service which followed, Mr. Hodges gave a most interesting and instructive address on "Principles and Methods of Luther League Organization," in which he set forth the primary duties of each of the officers, the duties of the committees, and explained how with all the varied duties the members should work together to promote the interests of the organization as a unit.

WASHINGTON

—A meeting of delegates from the Luther Leagues of Seattle, Tacoma and Everett was held Sunday afternoon, January 16, at St. John's Lutheran Church, Tacoma, for the purpose of reviving and reorganizing the former Puget Sound Central League, which during the war had been inactive. An organization of four leagues was effected, to be known in the future as the Washington District League. The officers elected were: Phil K. Erickson, Seattle, President; Claude Swanson, Everett, Vice-President; Miss Martha Wolland, Tacoma, Secretary; Miss Helen Meves, Seattle, Treasurer.

—The League adopted a resolution to support and maintain an active interest in the welfare of the Pacific Theological Seminary in Seattle and will work toward greater co-operation and united effort among the Luther Leagues of this state. A second meeting will be called by the Executive Committee some time in the spring, when it is expected that the Leagues of Victoria, B. C., Vancouver, B. C., and Bellingham, Wash., will bring the total to seven. Should the British-Columbia Leagues enter the name would no doubt then be changed to Pacific Northwest International.

ON THE READING OF BOOKS

Reading, of itself, never made anybody wise; but most wise men have been great readers.

Reading may be used as a substitute for thinking, in which case it is merely a pleasant indoor amusement like music or chess. Or it may be used as a basis for thinking, in which case it is one of the most profound and valuable influences that shape life.

Books are to newspapers and magazines what travel is to a walk through the streets. They broaden the mind because they take it farther afield.

A book, because it demands sustained attention, exercises the intelligence.

Everyday life would be helpless without newspapers, and crippled without magazines, but that part of life which transcends daily routine, which "looks before and after," which has made men go steadily forward, rather than round and round, as the generations of the animals go, is dependent for its development on books.

The wisest horse knows no more now than if he had lived five thousand years ago, but it would be idiotic to compare a primitive savage with Lincoln, or Roosevelt, or Edison.

What has made the difference? Books. For books are the storehouses of ideas. By recording what it has thought and felt and learned, in books, each generation has made it possible for the next to move further forward.

Who does not read books is out of step with the march of progress.

—From an advertisement of Marshall Field & Co., Chicago.

A LOT OF HER MONEY

Here is a story of a lady who seemed to want a lot for her money. She rushed excitedly into the hardware department.

"Give me a mouse-trap!" she exclaimed. "Quickly, please, because I want to catch a train."—*Selected.*

Hints for Senior Topic Leaders

BY REV. J. S. ALBERT.

Topic for May 1.—The leader should invite the whole congregation to take part in this topic, by the presence of the members. The necessity of knowing why we have a special form of worship should be stressed. As information a book, "Explanation of Common Service," was issued due to the request of the Luther League of the Allentown District (Pennsylvania). The Common Service is justly claimed to be "The completest embodiment of the Common Service of the Christian Church of all ages." This book will be of great value to leaders of this topic.

Discussion. Each one of these should be given to members to discuss: Difference between Lutheran and Catholic forms of worship. Between Lutherans and the other Protestant Churches. The necessity of a special form of service, its value and its danger.

Practical questions:

Of what elements does Christian worship consist?

What is the proper attitude of the minister when conducting the various parts of worship?

What is the purpose of the Epistle and the Gospel for the Day?

In what way should hymns be selected for the service?

What should be the first act of the worshiper when entering the House of God?

Name the different forms of prayer in the Service and their use (the Collect and the General Prayer).

What about "Free Prayer"? Are we in danger of too much form with our read prayers?

May 8—The leader should select hymns on the Ascension, also on the Glory of Christ.

The leader should present the purpose of the Ascension, and why necessary in the life of Christ. Its practical application to us.

For special discussion: The Kingdom over which Christ rules, of Power, of Grace, of Glory. Explain each part.

Jesus Christ continues to be our Mediator. His priestly office.

Jesus Christ still retains His prophetic office.

Jesus Christ as King is guiding the destinies of nations.

Practical questions:

What are we doing to prove our belief in Christ's Ascension?

Was Jesus exalted as man or as God?

What does sitting at the right hand of God mean?

What does the Ascension prove of the second coming of Christ? How shall He come?

Sitting at the right hand of God means "that the human nature of Christ shares with the divine, dominion over all things, not only by possession, but also by use."

Connect the Ascension with John 14:1-3.

May 15—Use hymns for Whitsunday or the Holy Spirit.

The leader should emphasize the importance of the work of the Holy Spirit in these days when we are trying to reconstruct the world by means of armies and navies, by force, organization and by money. We are forgetting to emphasize the *new birth from above.* The Holy Spirit is assuredly needed.

For discussion: The Holy Spirit, the Comforter, another Person, but not a different Being (Gen. 1:2; Job 26:13; Ps. 78:40; Eph. 4:30; Acts 13:2). The Holy Spirit is ever present in the Church.

By the Spirit one Body was formed and all gifts are due to His perpetual Presence (I Cor. 12:14).

It is significant that after Pentecost only the words "Filled with the Spirit" are used. Nothing is said of an individual receiving a new or fresh "baptism of the Spirit." What error does this correct? What church denominations persist in this error? (Topic for discussion taken from Chapter VII in the Fundamentals, Vol. X. Very good material for this topic.)

Practical questions: What is sanctification? What gifts has the Holy Spirit given you for use in His Church? What is the divine ideal of a holy life? (Ans. The presence of the Spirit should at once be made manifest on the forgiveness of sins, and continue in increasing light and power unto the end. Rom. 5:1-5; Titus 3:4-7). From above chapter.

To address the question, "Have ye received the Holy Ghost since ye believed?" to Christians now is to deny a finished redemption, the sonship of believers, and the

(*Continued on page 33*)

Senior League Topics

Fifth Sunday
after Easter. May 1, 1921.

THE VEHICLES OF WORSHIP
(Service—Bible Reading—Hymns—Prayers)
(Practical)

DAILY BIBLE READINGS.

Monday—I Tim. 2.
Tuesday—Eph. 5:15-21.
Wednesday—II Tim. 3:14-17.
Thursday—II Tim. 4:1-8.
Friday—Psalm 149.
Saturday—Psalm 150.

(Rev. Wayne O. Kantner.)

When St. Paul exclaimed "For me to live is Christ," he really spoke for every child of God. Existence apart from our Lord is not life but death. In view of this fact we should always be in close touch with Him. Contact with God is made possible through Christian worship, and to accomplish it certain means are used. These we speak of as *the vehicles* of worship, and by them we understand such things as the *service, Bible reading, prayers, hymns,* etc. Let us consider these in order:

THE SERVICE.

As we approach God in worship it must be in the spirit of reverence. We know of no more beautiful nor more reverent approach to God than that which is found in the *common service.* The Christian Church has expressed its love and devotion for its Lord, and this has been crystalized into the beautiful and worshipful *service* as we have it today.

There is nothing proud or boastful about the service. In the name of the Triune God, we come before the throne of grace and with humility confess our sins and ask for forgiveness. From God's Word we are given the assurance of forgiveness of sin, if we are truly penitent.

The praise of God is chanted in words that were first hymned by the angels in heaven. God speaks to us through His Holy Word as it is read and preached in our hearing. The assembled congregation unite their worship in the hymns that are sung, the prayers that are offered, and the gifts that are laid upon the altar. In the *service,* God is worshipped "with heart and hand and voice." He is worshipped "in spirit and in truth, and in the beauty of holiness."

BIBLE READING.

The reading of God's Word is very important. Careful attention should be given to this matter both in public and in private. In the Lutheran Church we do not teach that "the means of grace" work like a machine. "Faith cometh by hearing" of the Word of God. And as God's Word is read during public worship, care should be used both by him who reads and by them that hear. The Scripture Lesson should never be read hastily, or in a monotone, but should be rendered in a manner that will give clear expression to the thought. The worshipping congregation should also be attentive to the reading of the Holy Scriptures and should treasure the same in the heart. The beautiful custom of our Church should be observed whenever possible, namely, that of having the congregation stand reverently with bowed head during the reading of the Word.

PRAYERS.

In public worship and in private devotions, it is not only necessary that we shall hear God's voice, but we too must speak to Him. We therefore come to God in prayer. In His presence, we confess our sins, and ask for forgiveness. We also petition Him for grace to meet and overcome every trial and temptation. We thank our Lord and God from the heart for the blessings which He has showered upon us, and for the love He has borne us; all of which has been freely given without any merit on our part.

It has been said that "Prayer is the soul's sincere desire, uttered or unexpressed." Prayer must come from the heart. Often free prayers are offered. Again prayers are read from the Common Service Book. In either case, the petitions should express the longing of the soul of man for fellowship with God, and should come from the heart, for God is never pleased with a "lip service."

The collects and prayers found in our *Common Service* Book are helpful in private devotions as well as in family worship and in the public services of the church. Some of these prayers have been used by the Christian Church since the days of Chrysostom and Augustine. Through their use, those who are dead yet speak and praise the Lord of heaven and earth.

HYMNS.

We speak to God when we come to Him in prayer, but there is still another way in which we can address our Lord. We can praise Him in song. The heart that is filled with joy and gladness naturally bursts into song. The hymns of the Church offer us a beautiful means of approach to God in worship. It is indeed fitting that we should thus come to Him with praise and thanksgiving upon our lips. In our Church every effort has been put forth to give proper expression to the worship of God in the hymns that we use. The words have been carefully selected, and the music to which they have been set is of a type that is suitable for use in the Sanctuary. It is impossible to find a group of hymns that have been more carefully selected than those which we have in the *Common Service Book* of the United Lutheran Church, which is used in Bethlehem.

SUGGESTIONS FOR THE LEADER.

A week or ten days before the topic is to be discussed, the leader should request someone to read the Preface to the Common Service as found in the *Common Service Book,* and be prepared to give a short talk on its contents.

The following references should also be given out at least a week before the topic is to be discussed, and those receiving the passages should be requested to read over the same at home and be prepared to tell in their own words something about them:

Moses' prayer: Exodus 32:30-35.
Hannah's prayer: 1 Samuel 1:9-28.
Hezekiah's prayer: Isaiah 38:1-22.
The prayer for Peter's deliverance: Acts 12:5-17.
Paul and Silas pray: Acts 16:25-40.

Use the *Common Service Book* for the music, having made careful selection of the hymns beforehand.

Sunday after
Ascension. May 8, 1921.

THE ASCENDING OF THE LORD
(Biblical)

Acts 1:1-16.

DAILY BIBLE READINGS.

Monday—Luke 24:50-53.
Tuesday—Col. 3:1-4.
Wednesday—Col. 3:5-11.
Thursday—Col. 3:12-17.
Friday—Eph. 4:1-16.
Saturday—Heb. 10:1-14.

(Rev. H. B. Stock, D. D.)

Luke, the sacred historian, opens his second treatise, the Acts of the Apostles, with the same event with which he closed his former treatise, the Gospel that bears his name. Of that treatise he says that it is a record of "all that Jesus began both to do and teach, until the day in which He was taken up."

The Acts of the Apostles is the record of what Jesus in Heaven did on earth in the person of the Holy Spirit, the "promise of the Father," for which they were to tarry in Jerusalem until He would be given.

The Ascension stands as the close of the earthly ministry of the Lord and the beginning of the eternal intercession at the right hand of God.

The place was somewhere on Mount Olivet, that mount made so memorable by other outstanding events in His earthly life. The time was forty days after His resurrection, during which period, by many infallible proofs, He had attested the reality of His resurrection beyond the shadow of a doubt. His work was completed. There remained nothing for Him but to return back to the Father. The Ascen-

The Luther League Topics, complete lessons (of which the above are outlines and review) in 32-page pamphlet covering three months can be supplied at rates given on page 2 by LUTHER LEAGUE REVIEW, 427 Drexel Bldg., Philadelphia, Pa.

sion is the logical termination of His earthly work in the plan of salvation for a lost world.

The Ascension in its meaning.

(1) To the Lord. It was a home going for the Lord. For more than thirty years He had been absent from Heaven. He had been sent by the Father to earth to make it possible for sinners to be saved. All had been accomplished in that wonderful plan of redeeming grace. He was now returning to Heaven to have that for which he prayed, "the glory which I had with Thee before the world was." He was going back into the presence of those who could appreciate the real purpose and meaning of His life. He was returning as a royal one, even as the Psalmist had cried, "Lift up your heads O ye gates, that the King of glory may come in." He was going there as a conqueror, even as Paul quotes from the Psalmist, "When He ascended on high, He led captivity captive."

(2) To the disciples. It was the evidence to them of his final departure from them. During the forty days since His resurrection, He had frequently appeared and then suddenly disappeared. This parting from them and being received by a cloud which did not open again though they looked anxiously into it, convinced them that this parting was final, as He had said, "I ascend to my Father and your Father." It meant for them that they would not be left comfortless—orphans. "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you." They were to be witnesses of the things that they had seen and heard, and His going would make this possible.

(3) To the individual believer. It means that every soul has an advocate at the throne of God. He went there in our human nature. It was the Son of Man whom Stephen saw standing at the right hand of God, and it was Jesus who spoke to Paul. No human intermediary is longer needed. We have as our High Priest, Jesus the righteous. He is a sympathizing Advocate and Intercessor, having been tested in all things like we, yet without sin.

Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers
They strongly speak for me.

(4) To the Church. It means that He who is the head over all things to the Church is on the throne. He has all power in Heaven and on earth. The Church needs not hesitate to undertake great things for the kingdom of God. The Church needs not fear her foes. Jesus the Head is in Heaven with all power. The task is not too great. Go ye therefore into all the world, for lo, I am with you even unto the end.

Jesus is in Heaven. He came from God and went to God. The clouds received Him out of sight. But they did not shut Him out of the heart. We now set our affections on the things which are above where Christ is. Some day He will come again. The angel gave a great promise, "This same Jesus which ye have seen go into Heaven, shall so come in like manner as ye have seen Him go into the Heaven." Even so come, Lord Jesus. Come quickly.

Festival of Pentecost. May 15, 1921.

THE NEED OF GOD'S SPIRIT
(Biblical)

Zech. 4:1-14.

DAILY BIBLE READINGS.

Monday—Isaiah 11:1-5.
Tuesday—John 14:25-26.
Wednesday—John 15:26-27.
Thursday—John 16:7-14.
Friday—I Cor. 12.
Saturday—Romans 8:1-30.

(Rev. H. B. Stock, D. D.)

The book of Zechariah is a record of visions which the prophet Zechariah received from the Lord in connection with the work of Zerubbabel. Zechariah is one of the twelve minor prophets. The time of his prophesying was during the period when the children of Israel returned from captivity in Babylon. Zerubbabel and Joshua led the first of the three bands of returning exiles. The immediate work of Zerubbabel was the rebuilding of the Temple. These visions given to Zechariah were in connection with the encouragement which he, as a prophet of the Lord, was to give to the ruler. The particular vision in this chapter was that of a candlestick. At the top was a bowl from which pipes led to the seven lamps. Alongside of the candlestick were two olive trees or branches which supplied the bowl with oil, which then flowed down through the pipes into the lamps. When the prophet asked the angel what was the meaning of this vision, he was told, "This is the word of the Lord unto Zerubbabel, saying, not by might, nor by power, but by my spirit, saith the Lord of hosts." The presence of the two olive trees or boughs indicated that the lamps did not burn of themselves, nor from anything that they had within themselves. The oil came from without and was constant in its flow. This was to signify that the grace of God, the Holy Spirit, would be the source of the power by which the work of rebuilding the Temple and all that was associated with the life of the people were to be effected. The people were not numerous nor well equipped for work or for defense against their enemies. But they were to remember that it was not to be by might nor power, but by the Spirit of God that victory over enemies and success in all undertakings were to result.

The Church today is celebrating the great festival, Whitsunday or Pentecost, which commemorates the outpouring of the Holy Spirit upon the disciples and the birthday of the Christian Church. This day recalls to our memory the wonderful day of old when the disciples were assembled in Jerusalem, waiting, as their Lord had instructed them, for the promise of the Father. The great crowds in the city during the Pentecost festival; the strange manifestations of the coming of the Spirit, "like the sound of a rushing mighty wind" and "cloven tongues like as of fire;" the unusual gift of speech on the part of the Apostles; the efforts at explanation on the part of the people; Peter's first and great sermon in which the seeming mystery is explained and the truth of their sinfulness in rejecting their Messiah driven home to the people; the marked conviction of sin in the hearts of the people and their cry for knowledge how to be saved; the great numbers that turned to the Lord all these are incidents of that wonderful day when the Holy Spirit came to abide in the Church.

Jesus had much to say of the coming of the Holy Spirit, especially in the closing discourses to His disciples. He spoke of Him as another Comforter. He would be the Spirit of truth who should lead them into all the truth. He would take of the things of Jesus and show them unto the disciples. They were not to fear when brought before rulers and magistrates for His name sake, for in that hour they would be given such a mouth and wisdom that their enemies could not gainsay them.

When at the Ascension they asked if at this time the kingdom would be restored to Israel they were told that this was not the essential thing to know, but that they should receive power after the Holy Ghost had come upon them. This is what they would need in order to be His witnesses in Jerusalem and Judea and Samaria and unto the uttermost parts of the world. It is only necessary to listen to Peter's sermon at Pentecost and try to lay side by side with this scene that other scene fifty days before when at the taunt of a maid he lowered his colors and declared that he did not even know the man on trial, to be convinced that something from without, like the oil into the lamps, had come into the life of this apostle. The book of the Acts is the exposition of what a Church can do that has received the Holy Spirit. Starting at Jerusalem as a small handful of believers and as a power that scarcely moved the surface of life, this religion of the Christ went forth with ever increasing power and over wider areas until there were saints in Caesar's household at Rome.

Remembering these men when Jesus called them from their humble tasks and then listening to their messages for Him before hostile multitudes, the evidence of the transforming power of the Spirit of God is clearly seen.

What the early Church and the first believers needed is what the Church and every believer need today. The message to Zechariah for Zerubbabel that "It is not by might, nor by power, but by my Spirit," is so much needed today when the tendency is to rely so much on organizations and movements and equipment for spiritual results. These may have their place to make more efficient the work, but if the power is absent, what use is the plant with all its machinery. The same Holy Spirit of Zechariah's day and of the apostles is ready to turn our dull commonplace lives into lights that will shine for Jesus. That same Holy Spirit will take our faltering speech and make it a call to men to believe in Jesus Christ. That same Holy Spirit will take our feeble lives and poor equipment and make

them veritable dynamos of power for moving this world for God.

The thing most essential is to feel our need of Him and be willing to pay the price that will enable the Holy Spirit to use us for the glory of God.

Festival of
the Holy Trinity. May 22, 1921.

TAKING ROOT IN FOREIGN SOIL
(Missionary)

DAILY BIBLE READINGS.

Monday—John 19:16-20.
Tuesday—I Cor. 12:1-33.
Wednesday—I Cor. 13.
Thursday—I Cor. 14:1-33.
Friday—Phil. 2:5-11.
Saturday—Rev. 7:9-17.

(Rosalyn Summer Sease.)

I—WHAT THE BIBLE HAS DONE FOR JAPAN. "TOLD BY COUNT OKUMA."

The outstanding influence of Bible Christianity in Japan has been freely acknowledged by leading Japanese statesmen and thinkers. The words of Count Okuma, the Prime Minister, sum up testimonies that might be quoted from many others to like effect:

"Although Christianity has enrolled less than two hundred thousand believers yet the direct influence of Christianity has poured into every realm of Japanese life. . . . Christianity has affected us not only in such superficial ways as the observance of Sunday, but also in our ideals concerning political institutions, the family, and woman's station. . . . Japan received Buddhism and Confucianism from India, China, and Korea, and under their influence she declined. But under the impact of Western Christianized thought Japan has revived."

The Bible teachings have already profoundly modified the position of Japanese women. A new sacredness is accorded to marriage. From the Empress to the humblest of her subjects all Japanese women are indebted to Christianity for their improved status. Christians have been the leaders in the determined war against government-recognized prostitution, as they have in the organized struggle against intemperance.

When the history of Japan during the last thirty years is studied it will be found that behind her wonderful achievement there has usually been some man, Japanese or foreigner, whose torch has been kindled by the Light of the World. Although numbering only one-half of one per cent of the population, the Christians of Japan are influential in all that shapes her higher life. In her public schools, her new philanthropy, her growing recognition of the human rights of her citizens, in the currents of democracy now running silently but none the less strongly, Japan is influenced by nations most deeply influenced by the Bible.

II—STORY OF HOW THE BIBLE ENTERED THE IMPERIAL PALACE OF CHINA.

An interesting story of the way in which the Bible was brought to bear on persons of the highest influence in the Chinese Government comes from the days of the Empress Dowager in 1896.

The Christian women of China decided to present a Bible to Her Majesty on the occasion of her sixtieth birthday. They contributed $600 in gold, ten thousand of them uniting in the gift. For the first time a Chinese Bible penetrated into the Imperial Palace, when the Empress received the sumptuously bound and printed volume. Two days later the Chief Eunuch from the palace was sent out to buy a Bible and all the Christian books he could get for the Emperor. Following this first order for books, in 1897 the Emperor sent for a list of one hundred and forty books, some scientific, but many religious. Among these were Commentaries on the Books of the Bible, The Life of Christ, Benefits of Christianity, Communion with God, and four sermons by Mr. Moody. The effect of this sending for Christian books by the Emperor was plainly seen in the greatly increased sales of Scriptures.

III—UGANDA BEFORE AND AFTER TAKING THE WORD.

Uganda is not only the scene of the most wonderful transformation of a whole people in all Africa, but one of the most wonderful in the whole world. Those who remember Stanley's description of the violence and evil which marked the life of the Baganda people, and his appeal for missionaries to their dark land can realize the miraculous change which has been effected in less than fifty years. Today the country is dotted with churches and schoolhouses built and maintained by the people. There is a vast cathedral, the product of African workmanship and African gifts. In it a vested choir discourses sweet music and great multitudes kneel in prayer. Missionaries drawn from the native Church are freely supported among the heathen tribes. A constitutional monarchy with well-regulated laws has been established, and the Prime Minister, Apolo Kagwa, a black statesman, attended the coronation of Edward VII. Not only did he attend the coronation, but he wrote a delectable book about his experiences on his return home, and multitudes of his countrymen bought it and read it. Uganda today is no savage wilderness. It has its railways, its harnessed water power, its post office and roads, its cultivated farms and neat homes. The Bible is the sole and sufficient cause of this transformation. There are other African tribes where trade has gone without the Bible and degraded the people even as it has purchased their goods. The missionary with his Bible got to Uganda, and got there first.

IV—STORY: BY MEANS OF TARORE'S GOSPEL.

The influence of the Bible in transforming the island tribes of the Pacific has been marvelous. Maori soldiers have been among the best troops which New Zealand sent to the front in France. It is not three generations since their ancestors were naked savages. In 1839, without teacher or missionary, a solitary page of the catechism containing the Ten Commandments led one tribe to turn to the true God, to burn their idols, and to keep the Sabbath. One of the beautiful stories of those early days is of Tarore, the little daughter of Ngakuku, a converted chief. She always carried her father's copy of the Gospel of Luke, and, since she knew how to read, conducted the simple worship in her father's hut. At one time when he was traveling with an English party they halted for the night at Wairere, "flying water," and while they slept were attacked by a war party of the heathen. Ngakuku fled, carrying his little son, but in the confusion Tarore, sunk in sleep, was left behind. Her murderers carried off her Gospel with the rest of the plunder. The robber chieftain read it, repented of his evil life, and longed to join the Christians. He wrote a letter to Ngakuku, asking permission to enter the chapel, and soon this Maori Christian and the murderer of his child "were worshipping God together in the same place," as the Maori story has it.

First Sunday
after Trinity. May 29, 1921.

JOSHUA, A GREAT SOLDIER
(Biographical—Patriotic—Memorial Day)

Josh. 1:1-18.

DAILY BIBLE READINGS.

Monday—Josh. 2-3.
Tuesday—Josh. 4-5.
Wednesday—Josh. 6-7.
Thursday—Josh. 8-9.
Friday—Josh. 10-11.
Saturday—Josh. 23-24.

(Lulu Belle Scott)

We have for our example a great soldier, Joshua, the successor of Moses.

First, to be a great soldier, we must be strong. Strong in body and in faith. To be strong in faith we must rely on the Lord and believe in His promises as given in Joshua 1:9, "For the Lord, thy God, is with thee, whithersoever thou goest." Then we must also be strong in body, both physically and mentally. Our bodies and minds need proper nourishment and exercise, so that they will remain strong and healthy and we will then have the greatest amount of efficiency to carry on our work.

Secondly, we must be courageous. By this we mean that in the face of dangers and trials we must not flinch nor fail.

Thirdly, we must be obedient to those in authority, to our own consciences, but above all, obedient to the commands of God, although often they are contrary to our minds. But in the end all will be right. In the Bible we find an endless number of persecutions poured upon those who have been disobedient to Him, even in the least. But if we are faithful over a few things, He will make us ruler over many things.

In reading accounts by returned soldiers, sailors and those in authority in the late war, we learn that many of the boys over there had all the qualities of a great soldier, that is, they were brave and

(*Continued on page 34*)

Hints for Intermediate Leaders

BY THE REVS. C. M. TEUFEL AND A. T. MICHLER.

General Suggestions.—To make a live and active meeting use as many members of the League in rendering the program as possible. The use of a blackboard or other illustrative material is always helpful. The purpose or aim of each topic is suggested. The leader is advised to note this and dwell upon it. This practice will fix something definite in the minds of the Leaguers before they leave the meeting.

MAY 1—TOPIC, "WHAT ELSE TO READ."

Hymn—"Thou Whose Almighty Word."

Responsive Reading—Prov. 8:1-11.

Prayer—Appropriate to topic and prepared beforehand.

Assignments.

1. A point or two on each life mentioned in REVIEW article.

2. Have a religious poem selected and read.

3. Have a list of United States historians gathered.

4. Have Luther League reading courses explained. Suggest purchase.

5. Secure a list of Lutheran authors in fiction.

Quiz—orally or on paper.

1. Books being read.

2. Name favorite poem; author; book.

Comments—Necessity of subscriptions to periodicals, especially Lutheran ones.

The building up of private libraries.

Talk on subject by a trained librarian, pastor or other educator.

Review carefully topic in REVIEW.

MAY 8—TOPIC, "CHRIST THE LORD OF ALL."

Suggested hymns—"Draw Us to Thee, Lord Jesus," "Thou Art Gone Up on High" (tune, Olivet), (Ascension Day hymns). Also from memory have sung, "All Hail the Power of Jesus' Name."

Concert reading of Ps. 68:18.

Collect for Ascension Day .

Stress thought of Christ's Lordship.

Ascension acrostic on Jesus Christ's name:

A—Alpha—	In	Scripture	where?
S—Saviour—	"	"	"
C—Christ	"	"	"
E—Emmanuel—	"	"	"
N—Nazarene—	"	"	"
S—Son—	"	"	"
I—I Am—	"	"	"
O—Omega—	"	"	"

N—Rev. 22:16—How?

Famous tributes to Jesus Christ: Napoleon, Browning, Luther.

May 15—Hymns: 122, 151, 204, 128, 125 (all from Luther League Hymnal). Prayer (either a collect or prepared written prayers). Scripture readings: I Cor. 12: 28-31; I Cor. 13:1-3; I Cor. 12:10; Acts 19:6. Scripture memory for May, Acts 10:1-13 (to be recited by individual members at each meeting). Topic, read by members previously assigned. Questions (ask about a dozen questions on Scripture assignment and topic). Essay on "The Birthday of the Church." Leader's talk—give a talk on the beginnings of a mission church and show how from small beginnings a strong church grows. Purpose of topic—1. The promise of Christ is fulfilled. 2. A new power came to the Church for all time.

May 22—Hymns: 59, 44, 219, 208, 40. Prayer (same as above). Scripture readings—John 3:1-3, 4-6, 7-10, 11-13, 16-17; John 1:1-5. Memory recitation (same as above). Topic read by members. Recitation of hymn, "Come Thou Almighty King," v. 1, 5. Have read Scripture verses bearing on the divinity of the Father, Son and Holy Spirit. Reading, "The Trinity" (to be prepared or selected by leader). Leader's talk—work out on blackboard an acrostic on the word Trinity. Purpose of topic—1. We believe in One God, three persons. 2. Each person performed a direct work for our salvation.

May 29—Hymns: 225, 233, 136, 209, 210. Prayer. Scripture readings—Eph. 6:10-12; 13; 14-16; 17-18; Rom. 13:12; Heb. 4:12. Memory recitation (same as above). Topic, read by members as above. Recitation, "On Flanders Fields the Poppies Grow." Essays—"The Meaning of Memorial Day," "Our National Cemeteries," "The Beginning of Memorial Day," "What Led to Our Civil War," "Our Spiritual Warfare." Readings that are suitable from current literature. Leader's talk—speak of the fact that great advances have been made only through great sacrifices. So it is in the fight against sin. Purpose of topic—1. War should be indulged in only as a last resort and always on moral grounds. 2. It is right and beautiful to remember those who suffered and sacrificed for us both in Church and State.

Intermediate League Topics

MAY 1, 1921.

What Else to Read.

Rev. George W. Englar, D. D.

Scripture Lesson—I Timothy 4:12-16.

Parallel Passages—Hosea 4:6; Proverbs 4:23-27; Philippians 4:8.

Memory Passage—"Whatsoever things are true—just, honest, pure, lovely—think on these things."

Topic Development.

Character is grown, not inherited. That a vast majority of people are not aware of the vital power of the printed page is beyond dispute. As people read, so are they in large measure. As we read, so we think. As we think, we are, good or bad. As we are, others will be.

In central Australia a company of English explorers, in absence of proper food, were obliged to eat food made from the nardoc plant. It satisfied hunger and produced a pleasant feeling of comfort, but the explorers daily grew weaker, and one by one died. The bread was destitute of nutritious elements. So with books—some will starve the heart and mind; others will nourish. It is necessary to make the choice.

In the British Museum in London, there are about forty miles of book shelving, and every book thereon is numbered. The Bible is No. 1. So should we exalt the sacred Scriptures, as we learned in a former study. But what else read?

1. Read our *Church Paper.* For the sake of *Information.* The denomination which has the means of communicating knowledge of its aims, agencies, institutions, doctrines, and activities, has efficiency. Generally people will not live ahead of their information. Every Christian should be an intelligent Christian, conversant with the work that his denomination is doing at home and abroad; and acquainted with his fellow laborers, so that he may rejoice with them in their achievements, and sympatrize with them in their afflictions.

2. Read *Poetry.* You may not like it at first, but cultivate the taste; you will find in the end it will pay you. Read Wordsworth, the great poet of nature; Shakespeare, the great poet of human nature; Longfellow, the poet of common life glorified; Riley, the poet of the heart; Browning, the poet's poet; Burns, the common people's poet; Milton, Gray, Shelley, Tennyson, Bryant. Do not overlook such American poets as Edwin Markham, Vachel Lindsay, Joaquin Miller, Alan Seeger; or such English poets as John Oxenham, Alfred Noyes, John Masefield, Robert Service, and Rupert Brooke. You cannot afford to pass the diamond mine of poetry. If you do, you will be poor indeed.

3. Read *History.* Know something about the great past, that it may be opened up and lie before your mind. It will broaden your life. It will free you from many foolish errors. It will give you a better perspective of life. See how God has worked in the affairs of men. A conscientious study of the hand of God in the history of nations and peoples will help us to avoid the mistakes that have caused the downfall of the one, or the virutes that have brought the other into power. No one who reads history will look back on the "good old times." You will know that now you are living in the finest time the world has yet seen, and that the golden age lies before and not behind us.

4. Read *Biography.* Live with the great of all ages. The biography of David Brainard led Henry Martyn to be a missionary to India, and it quickened the lives of Carey, Payson, McCheyne and many others. Our reading should introduce us to those in whom Christ has lived. We should read the glorious lives of the martyrs, saints, reformers, statesmen and preachers who have moved the world. To read the biographies and writings of such men as Augustine, Huss, Wycliffe, Luther, Brainard, Paton, Livingstone, Mackay, Shaftesbury, Savonarola, Spurgeon, Moody, Beecher, etc., will greatly strengthen and inspire us in our religious lives.

Then read of such men as Washington, Lincoln, Gladstone; of the great musicians, Bach, Handel, Mozart. It beats gossip and corner-lounging, and empty dances and frivolous shows all to pieces, just to live with the great of earth. Read them, know them, let them inspire you to live nobly your life as these did theirs.

5. Read *Good Fiction.* Such books are all right. Read them after you have read something of all the best in the Bible, of poetry, history, biography; but not before. If you do not have solid literature in your brain and read only novels, you will be like a person who fills up on desserts without a dinner. But dessert tastes good after a comfortable, substantial meal. And so it is very pleasant to sit down to a good, clean work of fiction. But, young people, do not *limit* your reading to novels, or you will not even know how to read the novel well. Even fiction can be read religiously.

Many readers have finished an article, or book, with the fixed feeling, "I must do better, and be better." That means growth, larger influence, happiness. The paper, tract, or book that inspires that feeling is distinctly constructive and helpful.

MAY 8, 1921.

Christ the Lord of All.

Rev. Harry G. Snyder.

Scripture Lesson—Phil. 2:9-11.

Other Texts for Help:

"The Promise," John 14:1-3.

"The Three-fold Story," Mark 16:19; Luke 24:50-53; Acts 1:1-11.

"The Lord Seen in Glory," Acts 7:54-56; Acts 22:6-10.

"From Thence He Shall Come," Matt. 24:30.

"The Future of God's Sons," I Cor. 15:19-26.

Keep in mind: All power is given unto Me in Heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen. Matt. 28:18-20.

Jesus went away as He said. He has gone "into the heavens." He took his body beyond the starry skies. It was the very body which died, lay in the grave, was made alive and rose again—His glorified body. The one whom God exalted is the same one who "took upon Him the form of a *servant,* and was made in the likeness of *men.*" At this moment the Man of Nazareth is at the right hand of the Father.

By His resurrection he became "the first-fruits of them that slept," and by His ascension "the forerunner is for us entered." "That entrance of Jesus in His complete humanity into the highest heavens is the preparation of a place for us. It seems as if, without His presence there, there were no entrance for human nature within that state, and no power in a human foot to tread upon the crystal pavements of the Celestial City."

The Lord of glory is in heaven to *comfort* his disciples on earth. "I will not leave you comfortless; I will come to you."

He is there to *defend* us. Stephen saw Him *standing* at the right hand of God. Alexander Maclaren asks, "Wherefore was the attitude changed but to express the swiftness, the certainty of His help, and the eager readiness of the Lord, who starts to His feet, as it were, to succor and to sustain His dying servant."

He is there to *command* us. The right hand of God is the place of authority. We must think of Him as "my Lord and my God." He has a right to call Mary to be a deaconess, James to be a preacher of the everlasting Gospel, William to conduct his business as a Christian, and every child to be obedient and loving in the home.

We must not lose sight of the missionary thought in the Memory Verses: "All power is given unto Me, —Go ye therefore." An exalted Christ means a *going* Church. From His throne He commands us to go into the vineyard and work. Dare you refuse the Lord of Glory?

MAY 15.

Tongues of Fire.

Rev. H. D. Whitteker.

Scripture Lesson—Acts 2:1-11.

Associated Passages—Luke 3:16; John 16:7; Acts 1:5; 11:15-16.

Memory Passage—"Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly thru Jesus Christ our Saviour." Titus 3:5-6.

On Pentecost, or Whitsunday, the Church cele-

brates the coming of the Moly Ghost. Pentecost was the Jewish Harvest Festival. It was a befitting time for Jesus to send the Holy Spirit. Harvest Time had come. It was a harvest of souls, not of wheat. The Church was now to go into all the world, as Christ commanded.

On this Pentecost the 120 Christians were in one place in Jerusalem. Then God sent the Holy Spirit. A tongue of fire appeared on each of them, and "they were all filled with the Holy Ghost."

Many people came running to where the disciples were. Some were visiting in Jerusalem from foreign lands. They heard the Christians speaking in the languages of the lands from which they came.

God thus showed the Church that He is to be worshiped in the language of the people.

The Holy Ghost was sent to the Church. But each member enjoys the blessings which He brings. Each member must help also to do the Church's work.

Concerning this wonderful fire, we know that—

1. *It was a Divine Fire.* It was no earth fire. It was fire from God. It came down from Heaven. It brought God's glory and power with it.

2. *It was a Visible Fire.* Everybody could see it. A small flame appeared on each member of the Church. They could be told from others by the tongue of fire.

3. *It was a Significant Fire.* It signified that all on whom it sat were filled with the Holy Ghost; that God lived in them; that God worked through them.

4. *It was a Signal Fire.* It signalled the beginning of the strangest battle ever fought. It is still going on. Read Ephesians 6:10-18. The Church is God's army. It had orders to conquer the world. It was waiting for the signal to carry out these orders. Read Matthew 28:18-20 and Acts 1:8.

So these Tongues of Fire tell us—

1. That the fire of zeal and interest in the Church's work comes from God. "It is God that works in us both to will and do His good pleasure."

2. That true Christianity can be seen. We are to let our light shine through our works.

3. That others will know by our works when the fire of faith fills our hearts. "By their fruits ye shall know them."

4. That if you are baptized, God has given the signal to you. Then, are you training to be a good soldier in Salvation's war? or are you going to be a slacker? Be a soldier in the Church; but don't "soldier" in the Church.

MAY 22, 1921.

The Holy Trinity.

Rev. Paul M. Kinports.

Scripture Lesson—1 John 5:6-12.

Scripture Readings—Matt. 3:16-17; Eph. 3:2-5; 2 Thes. 2:13-14; 2 Tim. 1:3, 13, 14.

Memory Passage—Mark 1:10-11.

This is Trinity Sunday. The day of our Church Year set apart especially to the worship of the Holy Trinity. The word Trinity means the uniting of three persons into one. This seems difficult to understand. We could hardly unite three persons into one. This was possible in God. These three persons of the Trinity lived before this great universe was created and they were God. Surely we cannot doubt or disbelieve this. We cannot get away from the Trinity unless we get away from the Bible. So God has a threefold way of making Himself known to us. Christians from early times have found three ways of thinking about God. May we use these three ways and think more of God. Let us in accord with the lesson think of God in this threefold revelation. 1. A God whom we can worship—the Father. 2. A God whom we can know—the Son. 3. A God who will admit us into His fellowship—the Holy Spirit. Here are the three persons with whom we may become acquainted and as we get acquainted we find them to be one God of the Unverse showing all His wisdom and love unto us.

These three persons of the Trinity were present when Jesus was baptized. Let us count the persons named and in what form they appeared. "And the Holy Ghost," that is one, in the form of a dove, "descended upon Him" (Jesus)—that was another, in form of a man; "and a voice (God) came out of heaven and said Thou art my beloved Son"—the third. The three persons of the one God, the Holy Ghost, Jesus and God, the Father, were present and had a share in the baptism. These same persons of the Trinity are present when we are baptized. We are even baptized into the name of the Trinity, namely God—the Father, God—the Son, and God—the Holy Ghost. This shows also in the baptism of Jesus the threefold person of God, the descending Holy Ghost, the baptized Christ Jesus, the approving Father. These three persons came from heaven and compose the triune God.

This same Triune God, John speaks of in our lesson in the 7th verse. These three bear record in heaven. In these three we confess our faith. Let us notice them briefly. God—the Father created the world and also preserves that which he created. He created man and gives him his daily bread, and other things that he needs. He is a good Father and loves all His children and if we will let Him He will care for us ever better than our earthly father. God—the Son is Jesus, who came into the world to redeem the world and died upon the cross for your sins. He is the Son of God the Father and if we go to Him He will care for our souls as the shepherd cares for his sheep. He will bless us as He did the little children when He was upon the earth. He has gone to heaven where He is preparing a home for all who love Him. God—the Holy Ghost. The person of the Trinity that takes the things of Christ and brings them to us. He accompanies the Word of God. He it is who gives His holy influence and power to us when we read or hear the Word of God. He also works in the Christian Church and after we have confessed our sins, He makes in us a new and clean heart, that we may live a better life. We need all three persons of the Holy Trinity.

May we accept the Trinity in true faith and believe all the teachings, for those who do truly believe these truths are the heirs of eternal life and glory. May our lives tell the story of a Triune God dwelling within us.

MAY 29, 1921.

On Flanders Field.

Rev. C. P. Harry.

Scripture Lesson—2 Corinthians 10:3-8.

Read also: Ephesians 6:10-18.
Psalm 20.
Isaiah 36, 37.
2 Kings 6, 7.

Memory Verse—Ephesians 6:9-11.

Lesson and Topic Development.

The lesson re-worded for the boys and girls of today would read:

"For tho' we are men we do not fight like other men. Our weapons are not rifles or aeroplanes or battleships. Yet they are strong to God to wreck fortifications. We cast down every proud plan which is against God. We take captive every thought for Christ. We are ready to court martial everything which is against Him, when you really obey Him too."

That means Christians are not fighters like other people. On Memorial Day we recall the bravery of American soldiers. That is a good thing to do. Think of Valley Forge, Lake Erie, Gettysburg, Santiago, Flanders Field. What fine things American soldiers have done. But Christ does not want men to fight that way. Christ wants us to destroy or take captive everything that is opposed to Him, just as soldiers must take captive or destroy whatever hinders the plans of their general. Christ wants us to take people captive for Him all over the world. You cannot convert men by killing them. A rifle is not a Christian weapon. Christ wants everything which cannot be taken captive—such as evil thoughts and purposes to be destroyed. He does not want men destroyed.

The general knows what weapons are best and has them distributed to the men as they need them. Christ knows the weapons which will make a victorious Christian soldier. He tells what they are through Paul in Ephesians 6:10-18. Re-worded for today—that would be—Tell the truth, do right, refuse to fight or to be worried, trust God for everything, be clean and healthy in body and mind, learn His word, pray. Those are the things a Christian soldier needs. Do you have them? Are you getting them? What ought to be done to a soldier who does not have his arms and does not get them when the General commands?

Most of all the Christian trusts God. In the words of today Psalm 20:7 would be: "Some think we will be safe with a big army; others if we have a big navy; but true Christians know that we are safe now and always when we trust God." Remember David and Goliath, Hezekiah and Sennacherib; Elisha and the angels of God's host all about. When we do these things, fortifications will fall to ruin and battleships will rust for there will be no need of them.

(*Continued on page 33*)

Hints for Junior Leaders

BY BRENDA L. MEHLHOUSE.

MAY 1—ANSWERING THE GIANT QUESTION MARK—AFRICA (MISSIONARY).

See Topic for program and suggestions. Get an "African Picture Sheet," 15 cents, from Literature Headquarters, 844 Drexel Building, Philadelphia, cut out the pictures and mount on black cardboard. From the same address get pattern for an African village, 15 cents, and let children make this in the handwork period.

MAY 8—LAMPS THAT SHALL BE PUT OUT.

1. Opening devotional exercises—hymn, "Saviour Teach Me Day by Day"; prayer, sentence prayers by Juniors; Scripture lesson read by Junior President, Psalm I.

2. Roll call (answered by one of the verses of the Missionary Bible Alphabet; minutes; treasurer's report.

3. Birthday exercise—given in March REVIEW.

4. Memory work—repeat Missionary Bible Alphabet. (Cut out the letters of the alphabet from white paper, have a white ribbon for each of the Juniors, as each letter is learned put these letters on the ribbon, and when Junior has learned the complete alphabet, let him take the ribbon home.) Review books of the Bible.

5. Lesson study. (1) Topic in REVIEW given by five Juniors (paragraphs of topic cut out and given to children to be read or told). (2) Talk by leader on topic, emphasizing good qualities which should replace evil thoughts.

6. Closing exercises—offering, hymn, Lord's Prayer, Benediction—"God be merciful unto us and bless us and cause His face to shine upon us, that Thy way may be known upon earth, Thy saving health among all nations."

MAY 15—THE GIRL WHO SAVED HER PEOPLE.

(Girls' meeting—let a committee of girls arrange for this meeting.)

1. Opening exercises—hymn; prayer by Junior Superintendent.

2. Roll call (answered by names of girls and women of the Bible); minutes; treasurer's report.

3. Birthday exercise.

4. Memory work—Scripture passages and memory verse, as suggested in topic memorized.

5. Lesson study. (1) Study of Esther, read from Bible by Junior girl. (2) Topic as given in the REVIEW given by number of Junior girls. (4) Talk by leader on Service.

6. Exercise—Let a number of the Juniors dramatize or "act out" the story of Esther. (Costumes are easily devised—purple chintz with white cotton batting for ermine makes a robe for the king, cheesecloth for Esther's gown, etc.) There is a great educational value in dramatizing Bible stories. Children enter unconsciously into the spirit of the story and act it out. Leader must see that whole thing is kept reverent.

8. Closing exercises—offering; Lord's Prayer, Benediction.

MAY 22—MY FAVORITE SAYING OF CHRIST'S AND WHY.

1. Opening exercises—Hymn (see hymns suggested in topic). Prayer by Junior President. Scripture lesson given in topic read.

2. Business meeting. Roll call (answered by verses containing sayings of Jesus, each Junior to repeat his favorite); minutes; treasurer's report; old business, new business; reports of committees. Plan some work for shut-ins and sick. Let Flower Committee send flowers, have children supply cards to be sent to sick, old, those in our orphan homes and old folks' homes.

3. Birthday exercise.

4. Lesson study. (1) Favorite verses of Juniors written on blackboard. (2) Topic in REVIEW presented by five Juniors. (3) Discussion, "Why We Like This Verse," "Why I Chose the Favorite Verse I Did," by the Juniors, directed by the Junior Superintendent.

5. Handwork. Small Perry pictures of Jesus Blessing the Children pasted in notebook and verse "Suffer the little children . . ." printed. Send in to the office the best of these notebooks when finished. Some recognition will be sent for the best received.

6. Chart—Put up a sheet of cardboard with a large size Perry picture of Christ Blessing the Children in the center; around it put, one by one, pictures of children of other lands. (Give these pictures to a number of Juniors the week before, and have them ready to tell a story about each

(*Continued on page 34*)

Junior League Topics

ANSWERING THE GIANT QUESTION MARK—AFRICA

(Missionary)

DAILY BIBLE READINGS.

MAY 1, 1921.

What Some of Jesus' Great Lamplighters Did—Acts.
Sunday—Acts 2:1-13 (A Great Sermon).
Monday—Acts 2:13-28 (A Great Sermon).
Tuesday—Acts 2:28-36 (A Great Sermon).
Wednesday—Acts 2:36-47 (A Great Sermon).
Thursday—Acts 5:12-20 (The Apostles in Prison).
Friday—Acts 6:7-15, 7:1, 55, 60 (Stephen Stoned).
Saturday—Acts 8:26-40 (Philip Teaches the Ethiopian Eunuch).

The Missionary Topics for the Junior Leagues have been arranged by the Women's Missionary Society of the United Lutheran Church in America, and are based on the book, "Lamplighters Across the Sea" (39c paper, 69c cloth), and the Junior Program Packet (30c), both of which can be ordered through this office.

THE MAY MEETING (Missionary)

For the first meeting in May we are to go with the Bible to Africa. Begin the meeting with a hymn the Juniors love. Follow with the Missionary Bible Alphabet verses recited (see packet). Take five minutes to review by questions and answers the missionary lessons already studied, telling of the travels of the book. Have lively questioning:

Who first put the Bible into the language of the common people? What is Martin Luther's verse? First Lamplighter to India? What Lamplighter cobbled shoes? What lighthouse is named for a missionary? Who is Star? What Lamplighter burned his own coffin? Who was the first missionary to China? The verses Neesima loved best? Lutheran missionaries in Japan? Who is our children's missionary in Japan (Miss Anne Powlas)? Who is our children's nurse in India (Miss Hilma Levine)? (See packet for answers to these questions, from material therein).

Follow this review with prayer for all our Lamplighters in all lands. Have map or globe and show Africa, telling that we will now find how the light of God's Word was carried to Africa. Have read or told from leaflet in program packet the story of the Lamp in the Desert.

Tell, or have some member tell, according to previous assignment, who Robert Moffat was and something of his life and work in Africa. Follow with a story of Livingstone told by another member. After general facts about Livingstone have been made clear have a Junior tell or read the story of "The Verses That Made David Livingstone Brave." Take time to memorize the verses.

Ask if any one knows the names of Lutheran Lamplighters in Africa. After all the names the children know have been given display chart with full list of our African missionaries as follows: Rev. and Mrs. Frank M. Traub, Rev. and Mrs. C. E. Bushman, Rev. and Mrs. Jens Larson, Dr. and Mrs. C. H. Nielsen, Sister Jennie Larmouth, Sister Laura Gilliland, Miss Bertha Koenig, Miss Mabel Dysinger, Sister Ruth Robeson, Miss Marie Martens, Miss Elsie Otto, Rev. and Mrs. C. H. Brosius. On furlough in America are Rev. and Mrs. J. D. Curran and Mr. and Mrs. G. C. Leonard. Tell points of interest about our missions and missionaries in Africa as you have gathered them from various numbers of *Lutheran Woman's Work*, and the *Lutheran Boys and Girls*.

GENERAL SUGGESTIONS.

If invitations are sent draw a very black question mark on a card. Print below it, "The biggest question mark in the world, at Junior Society (date and hour)." "There is a land so very dark, It looks much like a question mark. When you report on Friday here, You'll find it's also like an ear." Or cut from black cardboard or paper outline of Africa and print invitation on it.

Have a map of Africa on the wall. Trace journey of our missionaries from Board Headquarters at Baltimore to Africa. Show just where our Muhlenberg mission is located—in Liberia.

Prepare chart giving names of all Lutheran missionaries. Some of the older Juniors will do this.

Some societies will want to play the scenes of this chapter as suggested in the Leader's Help, page 16. Conditions are so different and the societies of so many types that leaders must choose from the many helps and program suggestions the ones that will be most effective in their societies. At close of program if any time is left for a semi-social feature, write on blackboard or chart or sheet of manilla paper the mixed names of Lamplighters about whom you have studied. Give each member a sheet of paper and pencil and allow ten minutes to untwist ten names and write them correctly: *Telhru* (Luther), *Gagizenelb* (Ziegenbalg), etc.

Be sure to give your Juniors a chance to read missionary books. Get some friend or friends to donate one or all of the four best books on Africa: Livingstone, The Pathfinder, The Moffats, Uganda's White Man of Work, The White Queen of Okoyong. Order from Literature Headquarters, 844 Drexel Bldg. Start books on journey around the class. Let each member keep one a certain number of days, writing his or her name and one sentence about the book on the fly leaf.

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LAMPS THAT SHALL BE PUT OUT

(Lamps of the Wicked—Prov. 13:9)

(Practical—Evil Thoughts)

MAY 8, 1921.

Brenda L. Mehlhouse.

DAILY BIBLE READINGS.

What Some of Jesus' Great Lamplighters Did.—The Acts.
Sunday—Acts 9:1-22 (Saul Converted).
Monday—Acts 12:1-12 (Peter in Prison).
Tuesday—Acts 13:1-3, 14-16, 42-52 (Paul Sent to the Gentiles).
Wednesday—Acts 16:23-33 (Paul Converts the Jailer).
Thursday—Acts 17:16-33 (Paul the Missionary Preaches in Athens).
Friday—Acts 21:26-36 (Paul a Prisoner).
Saturday—Acts 28:16-31 (Paul Preaches in Rome).

Lamps of the Wicked. Our Bible tells us that the good man shall rejoice, but the wicked man shall be destroyed. God will not leave anything wicked remain, and evil ways and evil thoughts will surely be punished.

Danger Signals—Red Lights. I walked along a street once and I saw a number of bright red lights. I was attracted by them, and I crossed the street to see what they were. I found that a large sewer was being dug, there was a large hole in the street, and the red lights were danger signals, they were warning people to keep away.

So evil thoughts—the lamps of the wicked, which our verse tells us of—are like red lights, signs of danger. Good thoughts lead to better things, but evil thoughts lead us to wrong doing. When we begin to think angry, harsh thoughts, or wicked thoughts, these are danger signals. Angry thoughts lead to hate, harsh thoughts lead to unkindness, wicked thoughts to evil deeds.

Evil Covetous Thoughts. Desire to have something forbidden, coveting, drove Adam and Eve out of the Garden of Eden. So our desiring things we do not or cannot have—evil thoughts—wishing to possess fine dresses, beautiful homes, fine things we do not have, will not only not make us happy, but will drive out the love we should have for the simple good things we have.

Evil Thoughts of Jealousy, Anger, Hate. These evil thoughts will harm not only those we have them against, but will harm us even more. If we get angry with our playmates, will they care for us, or enjoy playing with us? If we are jealous of our brother or little sister, will it make our parents love us any more? If we hate those who perhaps have done something we did not like, will it make others love us? And will we be growing up as God wishes us—as He did, "in wisdom and stature, and in favor with God and man," if we have these evil, jealous, hateful thoughts in our hearts?

Lamps Put Out. I read just the other day a story of some wicked pirates who lighted lamps on the coast of a desert sandy island. As the ships came in, thinking the lights were from a lighthouse, they were wreck on the coast, and the pirates robbed them of all the cargo. When other sailors learned of this, the pirates were captured and the lights that drew the ships to destruction were put out.

Evil thoughts are just like these. They lead us to degstruction and they must be put out.

ESTHER, THE GIRL WHO SAVED HER PEOPLE
(Biblical)

MAY 15, 1921.

Esther 5:1-9, 7:1-10.

Laura Wade Rice.

DAILY BIBLE READINGS.

May 15-June 26—Letters of Jesus' Lamplighter.—Paul.
Week of May 15—Paul's Epistle to the Romans.
Sunday—Romans 1:16, 17.
Monday—Romans 5:8, 9, 10.
Tuesday—Romans 8:38, 39.
Wednesday—Romans 10:1-3, 14, 15.
Thursday—Romans 12:9-16.
Friday—Romans 12:17-21.
Saturday—Romans, 13:8-14.

Lesson Taught. God gives each of us our chance in life to do something for Him and for others.

Memory Verse. "Greater love hath no man than this, that a man lav down his life for his friends." John 15:13. "For Christ also pleased not Himself." Romans 15:3.

Lesson Story. It was a long time after David had reigned as king. He taught his people to know and love God, but they turned to idols and God sent enemies to carry them away to be captives. Read Esther 2:5-7. Hadassah means a myrtle, and Esther means a star. News came to the little Jewish home—the king wanted a wife. All the loveliest maidens were to be taken to the palace—and the very loveliest would be chosen! Mordecai's little "Starry Myrtle" must go—the officers had come for her! Was she frightened—or pleased? The story does not tell. Only she knew this, she would never, never forget how good her cousin had been to her, nor would she forget the religion he had taught her! So she went. And of all the fair maidens, the star shone brightest, and was chosen to be queen. Mordecai forbade her to tell that she was one of the captive Jews. Have Esther 1:11 and 2:16-23 read by the Juniors.

The king's chief officer was Haman, a proud, vain man. He was angry at Mordecai for not reverently bowing as he passed, and knowing that he was a Jew, decided to punish him in the most cruel way he could. Have 3:6, 8-11 read. After it was written and sealing wax put on the paper and the king's ring pressed into it, it became a law of the Medes and Persians which could not be changed. Have Chapter 4:1-9 read. (The Bible tells the story better than we can, and just as simply).

Esther sent word back that everyone knew that no one dared go to the king unless he sent for them, there is one law for any who does—he will be put to death! "And I have not been called to come in unto the king these thirty days." Have verses 13, 14 read.

Think what that meant. Esther had everything heart could wish for. She was only a young girl and life seemed long and bright ahead of her. To give it all up, to die a cruel death, could she do it? Then she thought of all who must die, her own people, fathers, mothers, little children, old folks—could she risk her life to save theirs? Throw it away, maybe, without doing any good, if the king did not hold out the golden sceptre to her? But, perhaps that was why the God of her people had given her her beauty and let her be chosen to be queen! Let us learn and remember the message Mordecai sent her. "Who knoweth whether thou art not come to the kingdom for such a time as this." Repeat till learned. Have verse 15-17 read. The fasting was always with earnest prayer to the God of Israel for His help. Did He help the brave girl-queen? Let us see.

Have Chapter 5:1-9 read. How proud Haman was! He sent for all his friends and boasted that only *he* was invited to the banquet—yet he said: Read verses 13, 14. That night the king could not sleep. *Who* made him wakeful? *Who* put it into his mind to ask his servants to read aloud to him the story of his reign? And it was found written that Mordecai had saved his life. "What has been done for him?" asked the king. "Nothing," was the reply. A sound was heard. Haman was coming to ask the king about hanging Mordecai on the gallows he had put up. The king said, "Let him come in." Have Chapter 6:6-12 read. At the second banquet the king asked Esther again, promising all she wanted, even to the half of his kingdom. Have read Chapter 7:3-4. How angry the king was! Read 5-8—that was a sign of death. Read 9, 10 and Chapter 8:1-8. So the Jews were to be saved. Swift horsemen carried the news everywhere! Every year since then the Jewish people scattered all over the world have kept the Feast of Purim and thanked God for the brave young girl who loved other people better than her own happiness and life and was ready to die to save them.

God may never ask you to die to save others. And yet, He may. He does ask you to give up your own pleasure and your own way to help at home, at school, at play, in the neighborhood. If Esther could do the hardest great thing, perhaps *you* have been sent by God to *your* place to do the many easy and *hard* little things. Will you do them? Will you take *your* chance—or lose it?

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MY FAVORITE SAYING OF CHRIST'S AND WHY

MAY 22, 1921.

Esther E. Martin.

DAILY BIBLE READINGS.

Letters of Jesus' Lamplighter.—Paul.
Week of May 22—Paul's Epistle to the Corinthians.
Sunday— I Cor. 1:17-31.
Monday—I Cor. 2:9.
Tuesday—I Cor. 3:9, 10, 11.
Wednesday—I Cor. 3:11-17.
Thursday—I Cor. 13.
Friday—2 Cor. 9:6, 7, 8.
Saturday—2 Cor. 11:21-30.

Scripture Lesson—John 6:63, 68. Matt. 7:24, 25. Mark 10:13-17 (Additional).

Memory Text—Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

1. If possible use Perry picture of Christ blessing little children. (This picture is in one of the charts used in Pictureland in the Lutheran Graded Series of Sunday School lessons and is done in colors.)

2. Introduce sentence prayers.

3. Have as many Scripture passages read as possible, which refer to children in any way.

4. *The Lesson.*

Just a short while before Jesus was crucified, He was talking with some Pharisees, who asked Him all kinds of questions in order to find fault with what He said. Jesus led such a good life that these people couldn't say He did wrong things, and because He was so good, they hated Him. Because they didn't like Him, they wanted others to feel the same way about Him; so they thought they might get Him to say things which would make people turn against Him. Of course He knew this. He was tired at the time and troubled too, because He knew it wouldn't be long until He would have to die on the cross.

Now the mothers in this little place had heard that Jesus was traveling by, and had heard what wonderful things He had been doing—how He made the blind man see; the deaf man hear; the lame man walk; and the sick people well. They knew He must be God's Son and they decided to watch for Him, in order that He might speak a kind word to their children.

Some one saw Him, just after He had been talking to the Pharisees and as the Bible tells us, "And they brought young children to Him, that He should touch them; and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased and said unto them, suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And He took them up in His arms and blessed them."

The disciples didn't seem to think that children counted with Jesus, but He soon told them how important children really are in God's sight.

Isn't it nice to know how much He cares for you?

I love these words of Jesus, because it teaches me that He loved and lived and died for little children as well as grown up "children." And even though I grow to manhood or womanhood, I must love Him as I do now if I want to go to heaven.

Wouldn't you love to have been one of those whom He took up in His arms? He will bless you if you love Him with all your heart and do what He tells you through the Bible, even though you cannot see Him.

Suggestive Hymns.
Jesus Loves Me.
I am Jesus' Little Lamb.
I Think When I Read That Sweet Story of Old.
Around the Throne of God in Heaven.
There's a Friend for Little Children.
Saviour Teach Me Day by Day.

SOLDIERS OF CHRIST
(Memorial Day)

MAY 29, 1921.

Rev. D. P. Drawbaugh.

DAILY BIBLE READINGS.

Letters of Jesus' Lamplighter.

Week of May 29—Paul's Epistle to the Galatians.
Sunday—Gal. 1:1, 2.
Monday—Gal. 2:16-21.
Tuesday—Gal. 3:23-29.
Wednesday—Gal. 4:1-7.
Thursday—Gal. 5:22-26.
Friday—Gal. 6:1-10.
Saturday—Gal. 6:14-18.

Scripture Lesson—II Timothy 2:3.

Explanatory.

These words were addressed to Timothy by St. Paul. Timothy was his helper in the work of the ministry—sometimes Timothy was called "Paul's spiritual son." Paul encouraged Timothy to be strong and of good courage. He would have many hardships to endure and many trials to meet. Paul also in writing to the Ephesians admonishes them "to be strong in the Lord and in the power of His might." We must be strong in the Lord and not in ourselves. We need the Lord's strength to conquer all of our enemies. If we attempt to gain the victory over sin in our own strength, we will fail. Hence we must look to the Lord for strength.

Our Scripture lesson speaks of a good soldier. Let us consider what makes a good soldier:

1. *Obedience.*

A good soldier must be obedient to the captain's commands. He must keep his ears and his eyes open to hear every command and to see every movement of the captain.

He must have perfect trust in the wisdom of the captain and he must obey his slightest wishes. A good soldier does not obey his commander because he must, but because he loves to do so. He loves his leader and wants to obey him.

He also is obedient because he believes in the cause for which he fights. You cannot be a good soldier unless you believe with your whole heart in that for which you take up arms.

In the Revolutionary War our forefathers believed in the freedom of the American Colonies, and with that belief in their hearts they won the war. So in the Civil War, the Boys in Blue believed in the unity of the nation, and with that belief in their hearts went forth to win the war and they won it.

Every boy and girl must believe whole-heartedly in Jesus Christ, the Great Captain, and in the cause of righteousness and truth, and with such a belief they will win.

The Bible contains the commands of the Great Commander. Therefore in order that we may know His will we must study the Bible. There we will find out what He wants us to do. Every Junior ought to be a soldier of Jesus Christ and anxious to obey all of his commands.

Some time ago a large ship was going from England to the East Indies. She was carrying a regiment of soldiers. When they were about half-way through the voyage the vessel sprang a leak, and began to fill with water. The life-boats were launched and made ready, but there was not enough of them to save all on board the ship. Only the officers of the ship and the cabin passengers and some of the crew could be taken into the boats. The soldiers had to be left on board to go down with the ship. The colonel determined to die with his men. He was afraid the men would get unruly if they had nothing to do. That he might prevent this he ordered them to prepare for parade. Soon they all appeared in full dress. He set the regimental band on the quarter deck with orders to keep on playing lively airs. Then he formed his men in close ranks on the deck. With his sword drawn in his hand he took his place at their head. Every officer and man is at his post. The vessel is gradually sinking but they stand ready in their places, each man keeping step, and then just as the vessel was settling for its last plunge and death was rushing in upon them, the colonel gives the command "present arms" and that whole regiment of brave men went down into their watery graves presenting arms as death approached them. They were good soldiers, they had learned to obey orders. Every boy or girl who is ready to die, if need be, for the cause of the Heavenly Captain is a good soldier of Jesus Christ.

Are you an obedient Christian soldier?

Are you listening for every order from the Great Captain?

Will you fight till the victory is gained?

II. Bravery.

It takes bravery to be a good soldier, for the enemy against whom we fight is strong and will not soon give up.

Dear Junior, between you and Heaven there lies a long journey through the enemy's country where the devil and his angels will fight against you; where are deep pools of trouble to be waded; high rocks of difficulty to be climbed, and then great giants of sin will meet you at almost every turn in the road and endeavor to destroy you. Be brave and courageous—go forward in the name of your Leader and you are sure of victory. You must expect to find enemies, otherwise you would not need to be a soldier. Daniel had many enemies because he prayed to God. His enemies hated him and determined to bring about his death. The king's decree was, that if any person should ask a petition of any God or man save of the king himself within thirty days he should be cast into the den of lions. But Daniel heeded not the king's decree and continued to pray to God, and God saved him from the mouths of the lions.

You have read that most interesting story of the three brave Hebrews who were cast into the fiery furnace because they would not fall down and worship an idol.

Nebuchadnezzar was that wicked king. He made a big idol, then he made a decree that when the people heard the sound of the cornet, flute, harp, and some other instruments, everybody should fall down and worship this golden image which he had made. Well these brave Hebrews would not be idolaters. They would not fall down and worship the idol and were therefore cast into this furnace, but God protected them and no hurt came to them. They were brave soldiers of Jesus Christ.

Some of you may have heard of the little midshipman who spiked the guns in the Crimean war or of the boy ensign Anstruther, who at the battle of Alma planted the colors on the enemies' breastworks and then fell, shot dead with the colors, drooping over him like a pall. I have read a story of a wounded soldier lying on the battle field whose mouth had been struck by a shot. When the doctor placed a cup of water to his mouth the soldier was eagerly going to drink when he stopped and said, "My mouth is full of blood, it will make the cup bad for others." That soldier in giving up self for others was more of a hero than those who charged against the foe.

III. *A good soldier is patriotic.*

You all know what patriotism is? It is love for one's country. It is loyalty to the flag. To be a good soldier is not to serve chiefly for pay, but for the love you bear for your country. Many a soldier serves his country for pay only.

To be a true American boy or girl means that you love your country and its flag and that you would never permit the Stars and Stripes to be dishonored or to be trailed in the dust. Our country needs true, whole-hearted soldiers. It needs true, whole-hearted boys and girls.

Every patriotic boy and girl is interested in the men who died for our country. They are all anxious to do them honor. Tomorrow (May 30) is Memorial Day, sometimes called Decoration Day. It is the day when we cherish the memories of those who fought and died for our country by special services.

On Decoration Day we all pause to consider its meaning and its purpose. Every boy and girl—certainly every member of the Junior Luther League—ought to be interested in this day.

It was the custom of some of the countries of the Old World to decorate the graves of their soldiers, but in no country except the United States is it made a day of national observance. It grew out of a custom which relatives had of decorating the graves of their friends. The practice of fixing a day for strewing flowers over soldiers' graves commenced in the early years of the Civil war. The custom grew in favor. Governors of states recommended such a day. Efforts were made through the Grand Army of the Republic and by pulpit and press to encourage the fixing of such a day throughout the land. At last in 1874 by Congressional enactment May 30 was fixed as Decoration Day and ever since has been recognized in every State of the Union.

Let us be thankful for the good land that God has given us and endeavor to honor it by our very best service.

DO YOU KNOW YOUR OWN NEIGHBORHOOD?

(*Continued from page 7*)

as early as eight o'clock in the morning in order to secure seats. In both places there were large overflow meetings. About 3,000 attended the services at one church and about 2,000 at the other. At one I witnessed a Communion service where at least 2,000 took part. At that same hour many thousands of white people were in attendance at their church services.

Here are these two large sections of earnest Christian people professing and seriously trying to live the principles of Jesus, and yet apparently powerless—surely ineffective—in solving community problems which, unsolved, threaten most grave consequences. Churches will not do their full duty until they know their own neighborhoods and have learned a way to Christianize the relationships between different groups of people and individuals. Touching this particular problem the American people live directly over a volcano. And most of them are ignorant of it.

I have illustrated that we fail to know our own neighborhood; how to study it and then what to do are other inviting subjects to think about.

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INTERMEDIATE TOPICS

(*Continued from page 28*)

It is well to remember the soldiers, but it is better to remember the martyrs.

A soldier dies trying to kill some one else; a martyr dies giving his life trying to save others for Christ's sake. Which is better? Which more like Christ? So there is something better than dying for our country. It is serving in Christ's army of men and women who refuse to shoot and who use only the weapons He approved—a good life, His Word and prayer. It takes a good bit of pluck to refuse to fight. Just try it. Then we shall be helping Christ to bring in the time of His peace when there will be no more war and all will be *His* soldiers.

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GENERAL SECRETARY'S LETTER

(*Continued from page 18*)

On another page will be found a story reprinted by request from a former issue of the REVIEW, "When the Deaconess Came to St. Paul's," by Mrs. E. C. Cronk. This will be retained in pamphlet form and can be secured from this office.

During the Lenten season, the best opportunity of the year for adding new members to our local organizations is given us. A number of our Leagues have a plan for having all the newly confirmed members of the congregation affiliate themselves with the league on their confirmation day. Every local League should give a reception to the newly confirmed members after Easter.

On April 17 and 18th, the Lutheran Church throughout the world will celebrate the Quadricentennial of the Diet at Worms. On page 5 will be found an alternate topic to be used on April 17. The National Lutheran Council, 437 Fifth avenue, New York, has arranged a program and has issued a handbook containing suggestions for addresses, stereopticon lectures, music, publicity, etc.

May the joy of Easter abide in your hearts throughout the year.

Yours very truly, HARRY HODGES.

—

SENIOR TOPIC HINTS

(*Continued from page 22*)

once for all outpouring of the Holy Spirit. From above chapter.

May 22—Use hymns on missions.

The leader should show the need of having the Word of God in the language of the children and of the people. This caused the missionaries to spend their time in translating the Bible into the language of those for whom they labored.

Discussion: Luther's translation. The first Indian translation (Campanius). Hindu version (Tamil), by Ziegenbalg. See Lutheran for February 17, 1921.

Practical questions: The leader may use questions which occur to him from reading the chapter in Bible and Missions.

May 29—Hymns: "My Country, 'Tis of Thee," "Am I a Soldier of the Cross?" "Onward, Christian Soldiers," "Soldiers of Christ, Arise," "God Bless Our Native Land."

The leader should connect the topic with Memorial Day, and show the need of studying the lives of the great heroes of the Bible. Joshua, one who was eminently fitted for his task, in preparation, by commission, and by subsequent events.

Discussion: Joshua chosen instead of Moses to lead the children into Canaan. The necessity of having God as our Leader. Our fighting under Christ. Honoring great leaders—how it should be done? The importance of Christian leaders.

Questions: How shall we train leaders for the Church? How shall we rely upon God for victory? Who are the great leaders today, and why?

Why were the inhabitants of Canaan destroyed? Due to this wholesale slaughter (as some critics term it), they deny the book of Joshua as being the word of God; are they correct in their criticism?

SENIOR TOPICS

(*Continued from page 25*)

courageous in the face of dangers, and obedient and faithful to all orders issued by officers. Many also who when brought face to face with danger found a God who was ever near, and as a result many turned from their old ways of living and are now marching with the army of God.

In going back step by step we find examples of great soldiers. Not only are they in the front line of the conflict, but almost every one is at times a great soldier. The battles are not won by the officers but by the men in the ranks.

The world often overlooks those who are constantly fighting their battles in silence or alone behind curtained windows. We have thrust before us continually the feats of some soldier and the medal he received. But all medals are not given here below, for "Be thou faithful unto death, and I will give thee a crown of life." But whether we are soldiers in the front line or whether we are in our humble places back of closed doors our battles are not fought alone, for there is One who is ever present and is watching carefully over us.

Now coming back to Joshua we find that he was to be a servant, which is another element which enters greatly into being a great soldier. If we are not willing to serve, we will not find very much which should be done, but the opposite is also true.

Joshua was told to go and all should be given unto him, whatsoever he tread upon. We also have almost the same in "Seek ye first the Kingdom of God, and all these things shall be added unto you."

He tells Joshua that He would be with him as with Moses and that He would not fail him nor forsake him. What a blessed thought comes to us when we know that if we will follow Him, He will not fail nor forsake us.

God also instructs Joshua not to turn either to the right or the left, but to follow strictly the law or the path laid down before him.

After Joshua instructs the people, then comes the sentence that if these laws are broken that person shall be put to death. Hence if we will obey the laws not, we shall surely die and will not be permitted to enter into our Father's House.

Then comes the command which has been given at least three times in our lesson, "Only be strong, and of a good courage."

—

JUNIOR HINTS

(*Continued from page 29*)

of these children as they put them on the chart.)

"The Hope of the World," a missionary picture of Christ with children of other lands, is another splendid picture to use with this lesson. Ask your Senior League to give it to the Juniors.

7. Closing exercises—offering; Lord's Prayer; Benediction.

MAY 29—SOLDIERS OF CHRIST.

Patriotic Meeting—Memorial Day.

Decorate with red, white and blue crepe streamers, and with American and Christian flags. Use the pictures of some of our great heroes.

1. Opening exercises—Hymn, "Soldiers of Christ, Arise"; prayer by Junior Superintendent that all may be good soldiers and fight the "good fight."

2. Roll call; minutes; treasurer's report.

3. Birthday exercise.

4. Memory work—review the Christian soldier's armor already suggested in a former program—Eph. 6:13-17. Have Juniors memorize this passage.

5. Lesson study. Topic as given in REVIEW followed.

6. Blackboard work—draw the Christian armor on the board, printing below it the verses as suggested above.

7. Salutes to flags. Have Juniors give salutes to American and Christian flags. (Write to this office for this, if you do not have it.)

8. Closing exercises—offering; hymn, "Stand Up, Stand Up, for Jesus"; Benediction.

SUGGESTIONS (prepared by the Rev. D. P. Drawbaugh).

1. The interest of the program might be increased if a chorus could be arranged on the platform or in the front arranged in two columns—the first column or row should carry Conquest flags and the second row should carry the Stars and Stripes. Thus arranged they should sing "Stand Up for Jesus." Or, if it could be arranged, have a number of Boy Scouts in uniform. Have them carry the American flag, standing in the rear.

Scripture references—II Tim. 4:7; I Tim. 6:12; I Cor. 9:24, 26; Heb. 11:34.

2. The writer of the topic has endeavored to arrange the lesson so as to include the older Juniors in taking part. Under the main division are numerous paragraphs. These paragraphs can be copied and given to different members of the League to be read. The success of the lesson depends upon a thorough preparation by the leader.

MAY HINTS.

Take the Juniors Maying—let them in one meeting make May baskets, take them for flowers, and then have them send these to the sick.

How do you distinguish your officers? One Junior League has their chairs decorated with the Luther League colors, and the committees are also distinguished by one of the League colors for each of the different committees. Have a Luther League emblem or banner in your meeting room.

Birthday chart for May—Apple Blossoms and Blue Birds, and the verse, "Each little flower that opens, Each little bird that sings, God made their glowing colors, He formed their tiny wings."

May posters to advertise the meetings. Children cut from magazines, dancing round a May pole drawn on a card.

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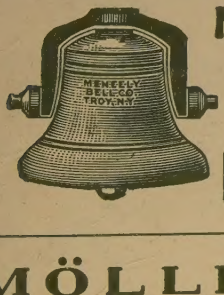

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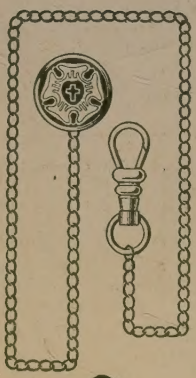

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